A TREATISE, vvherein is declared the ſufficiencie of Engliſh Medicines, for cure of all Diſeaſes, cured with Medicines.

Whereunto is added a collection of Medicines growing (for the moſt part) within our Engliſh Climat, approoued and experimented againſt the *Iaundiſe*, *Dropſie*, *Stone*, *Falling-ſickneſſe*, *Peſtilence*.

AT LONDON, Printed by *H. L.* for Tho. Man. 1615.

TO THE RIGHT Honourable, the Lord *Zouch.* T. B. vviſheth proſperitie in this world, and eternall life in the vvorld to come.

Haue been (right honorable and my verie good Lord) ſince the time your Honour vouchſafed to take knowledge of mee, & to ſhew both by benefits and other wayes, eſpeciall fauour towards mee, deſirous that ſome teſtimonie might remain of my duty, & thankfulneſs again to your Lordſhip: vvhich although it be not able either to carry with it the vvhole affection of my minde, or in any ſort match with your

L. bountie, yet may it be, as it were, an aſſay & taſte of the performance of that dutie, wherto both I am bound, and my heart gladly yeeldeth vnto. This aſſay I preſent you in this my ſimple Newyears gift, being a defence of our natiue medicines, with diſproofe of thoſe of forrain nations. The queſtion I once diſputed in open place: & being required of certain to ſhew my mind more at large therin, I thought good to cõunicate it with moe then one or two, adding thereto my reaſons to be examined by men of wiſdom & vnderſtãding, that if I erre in this point, I might haue the moe reformers: if my ſentence be approoued, the benefit therof might be reaped of many. Now, my requeſt is vnto your L. that this my ſimple gift be accepted with regard of my hearty good meaning, rather then of the thing it ſelfe, beeing too baſe in reſpect of your Honors perſon & deſert. You knowe wel the price of ſchollers gifts, who as their treaſures are of the mind, & not of gold, or

ſiluer,

ſiluer, ſo therin lieth the recompence of all good turnes, in which kind I cõfeſſe in deed my gift might haue been greater then it is: yet preſuming of your Lordſhips taking in good part that which proceedeth from an entire affection, and conſidering whatſoeuer could be on my part, were too little in compariſon of your merits, I am bold to ſalute your Honor with this poore preſent at this time, publiſhing the ſame vnder your Honors name, that if any commodity redound to the Common-wealth thereby, the thanks might be your L. herein, who pricked me to take ſuch kinde of acknowledgement of your goodnes towards me, as therwith ſome benefit might alſo ariſe vnto others. The Lord of Heauen & Earth bleſs your Honor with many good New yeares, vvith increaſe of Honour and good daies, euen to ſee peace vpon his Iſrael all your life long.

Your Honors bound in
the Lord, *T. B.*

To the gentle Reader.

I Would not haue thee ignorant (gentle Reader) of the affection wherewith I ſette foorth this ſmall Treatiſe. It is not with any carping minde, I aſſure thee, againſt any perſon or ſtate, or with deſire to publiſh a new toy, thereby to ſeeme to bee ſome bodie. But conſidering the benefits which might ariſe of the truth of this matter, which ſeemeth to me moſt true, I was willing eaſily to yeeld vnto the requeſts of certaine, vvho thought it good I ſhould make it common with thee: which ſo much the more willingly I doe, in that I hope this my enterpriſe ſhal be a meanes to prouoke others to deale with the ſame Argument more plentifully, and kindle in

vs

vs a greater diligence to inquire after the medicines of our owne Countrie yeeld, & more care to put thē in practice. The case is neither mine nor thine onely, but the Common-wealths, the benefit whereof all are bound who are members thereof, according to their place & calling, most diligently to seek. And this I desire of thee: if thou art of another mind then I am in this matter, thou wouldest keepe moderation of thy affections towards my person: & in the searching out of truth ioyn with me: and as I giue thee leaue to thinke in this point what listeth thee, so disdaine not him who easily giueth his eare to reason, and hath dedicated his daies to serue thy commodity; which if he misseth of, his good will yet remaineth with thee, which hee also requireth to bee yeelded on thy part to him againe.

Farewell.

A briefe Table of the principall matters or heads, contained *in the Treatise of English Medicines.*

THE preseruation of health consisteth in the true vse of meate, drinke, and exercise. pag. 2

The vertue of Celendine, herbegrace, vernin and grasse. pag. 6

Opium *hath a stupifying and benumming nature.* pag. 18

Cõparison of Metheglin with Malmsy. 29

The vertue and properties of Milk. 37

The vertue of Trifolium, *or three-leaned grasse.* pag. 39

The vertue of all manner of Mast. 39

The vertue of Penyriall. eadem.

The vertue of Garlicke, Onions, & Leeks, beeing newly gathered. eadem.

The essence of Primrose and Cowslips, good against the French-pox. pag. 39

Earth-wormes close and ioyne wounds. 40

Sowe

Sowes or loups, good against the Iaundies, & the difficulty of making urin. pag. eadem.

Corns of horsfeet, good against the Epilepsia *and Falling-sickness.* 41

The vertue of frogs decocted. 41

The cure of Cankers. 46

The Gangrene and Sphacelus, *cured by the same.* pag. 46

Plantain, whey, with a hedghog dried and drunke, cureth the Leprosie. 46

Musselto of the oake, the runnet of an Hare, the Piony roote, Enula campana, *the scalpe of a man, and an Asse-hoofe, is good against the falling-sickness.* 47

Plantain, penyriall, and herbgrace, are good against the suffocation of the Mother. 47

Wormes, and the infection thereof, are cured with Coriander seed, Colewort seed, Garlicke, wormwood, the iuyce of Purslan, and Stags-horn. pag. 47

Peachleanes, hyssop, mynts, purslan-seede, is also good against wormes. 47

Butter, warme-water, the decoction of flax seed, Fenugreeke, or Mallowes beeing taken inwards, are good against poyson. 47

Sothernwood, Seahuluer, Nepseed, iuyce of Horehound, the seede of wilde Rue, walnuts, turnops,

turnops, herbgrace, &c. doe expell poyson. 47

Read the 37 and 38 pages against poyson.

Barly, sowre-grapes, roses, violets, the oak, quinces, damsons, pellitory of the wall, docks, peares, apples, hawthorne, with the herbe and flowers of Mallowes, cureth hot diseases. 50

For moist diseases, Cabbage, beets, camomell, fenell, beanes, fenugreeke, &c. pag. 51

These simples purge either by vomit or stoole. By vomit, Radishroots with the seede, the Pepon-root, and nettleseed, folefoot leafe and root, the middle barke of the wvalnut-tree, and the long blossoms thereof, the seed of broome, and the flowers thereof purge vehemently. To purge by the stoole, the flowers and leaues of the Peach-tree, Violets flowers and seeds, the great garden docke, or Munks rhubarb, damaske-roses, wild saffron, the powder of Fetherfew, &c. read pag. 52. and 53.

For wounds, plantain, hounds-tongue, wild yarrow, Cardus benedictus, Betony, Scabios, Elme-leaues, Adders-tongue, Moonewvort, &c. pag. 57.

FINIS.

A Treatise, wherein is declared the sufficiencie of English Medicines, for cure of all diseases cured with Medicine.

ALTHOVGH I be not ignorant that truth oft purchaseth hatred, not of her own nature, (then which nothing is more amiable and gratious, but by reason of the great corruption of mankinde, whereby, as men are plunged in blindnes & errour, so they dasle with their eyes at the light of truth, & savour the things onely which agree with their corruption) although I say this hath beene alwaies the condition of truth in the world, and such evill grace findeth it with the most of men, especially when it first offereth it selfe to be acknowledged for that which it is indeede: yet for the love I beare it, being a Philosopher by profession, and for the publike benefit, being borne vnder that condition of men, whereby one is bound to imploy his gifts for the benefite of another: I have ventured vpon the displeasure and disgrace of men, and have taken some paines to bring to light one daughter of Truth, of Time, seeming to have beene forgotten, which if she be receiued and em-

braced of thee gentle Reader, as she deserueth, shall requite thee with no lesse pleasure and profit, then many of her elder sisters. For what can bee more pleasant vnto thee, then the inioying of medicines for cure of thine infirmities out of thy native soyle, and countrie, thy Field, thy Orchard, thy Garden? and what more profitable vnto thee, then thereby to avoide the infinite charges rising vpon the vse of straunge and forcigne medicines, whereby not onely thy substance is wasted, but thy health oft times greatly impaired? This is then that truth which I commend vnto thee. As England aboundeth plentifully with all things necessary for thy maintenance of life, and preseruation of health, so needeth it not, partly through natures instinct, partly by the industrie of men, sufficiencie of medecine to cure the sicknesses and infirmities, whereunto our nation is subiect: which my opinion and iudgement, considering the vse and custome hath long bene to place greatest value in strange medecines, and the practise of the most doth ratifie the same, I knowe must needs seeme strange vnto thee, but read, consider, and then iudge, and at the least let me enterchange my paines with thy attentiue waying of that which thou shalt reade, preiudice set aside: and that a way may bee made for the playner handling of this matter, I briefly define a remedie, a medicine, a disease after this sort as followeth. First beginning with a remedie, which I call the work of the Physician, whereby health may be repaired. Physicke is an art which taketh charge of the health of man, preseruing and mainteining it present by the right vse of meate, drinke, and exercise, with other such helpes

of

of nature: and restoring the same decayed, by diet, medicine, helpe of hand, or surgerie instrument seuerally vsed, or by ioynt force applied. Which three are Physicke instruments, whereby the action of curing is performed, which action I call a remedie. And the second of these instruments, namely a medicine, I define an aduersarie force of some naturall thing, equally matching the proper or next cause of the disease. Of which medicines, Hearbes, Trees, Stones, Minerals and metalls, Earthes, Waters, and all Fruites, are matter onely, and not the verie medicines them selues: for as Physicke it selfe is an art, and the action artificiall, and not of nature, so are the instruments of the same action artificiall, and not naturall. And as nature affourdeth not to vs of her owne worke, either garments, or houses, or any kinde of instrument, but onely the matter whereof such instruments may bee made, leauing with vs an industrie rightly to frame them, and wisedome to vse them: so, no more is *Lettis*, *Poppie*, *Rhewbarb*, or *Scammonie* a medicine, then an Oake a Table or Ship, or a quarrie of stones, an house. Moreouer, all medicines standing in a kinde of relation to the disease which by meanes of the patients age, sexe, time of the yeare, custome, and such like occasions greatly varie, no nature which alwaies keepeth constant in the own kind can therefore either bee a medicine, or properly beare the name thereof: which I wish to be noted, least it be thought the simples, and such other naturall things were medicines, because commonly they carry the names of them. And thus much shall bee sufficient to haue said of the nature of a medicine.

Now a disease (which remaineth last to be defined) is such state of the body, as thereby it is vnabled to performe aptly the actions thereto belonging, or those actions which the soule doth accomplish, by the instrument of the bodie.

Thus much briefly concerning the explication of the tearmes wherein this trueth is propounded.

Now the reasons, whereby both I am moued to be of this iudgement, and am so hardie as to propound it to others to be receiued, whereof the first riseth from the Christian doctrine of Gods prouidence, which as it serueth greatly to establish the chiefe points of Philosophie, so being drawne and more particularly applyed to the maintenance of mans life, carieth with it as a sufficient prouision for maintenance and preseruation of health, a like furniture, and as answerable to the necessitie of the patient, health being decayed; I will not stand to intreate of prouidence being well knowne to Christians: and being a truth in Diuinitie, and Christianitie, cannot be false in Philosophie. Although the best of the auncient Philosophers and Poets haue alwaies kept it as a sure ground, who (as they serue little to establish vs, hauing a surer foundation, yet may they iustly condemne the Atheist of this age, who so farre hath quenched those remnants of the light of the first creation, that all things seeme to him Fortune and Chaunce.

There is no nation vnder heauen so poore and destitute, but it hath of the owne countrie soyle sufficient to content nature with, of foode and apparell, which as they be two pillars of life, so from them are taken the means of preseruation of health, which

as

as to beasts are applied by naturall instinct, so are they vsed of man by reason, the temperer of appetite and affection.

This prouision of sustenance is most agreeable with the goodnes of the Creator, who as he is author of being to the Creature, so fayleth hee not to maintaine and preserue the same Creature the whole terme of the being thereof: and because the necessitie of the Creature is perpetuall, his wisedome hath also foreseene, and prouided a perpetuall supplie of such sustenance, as is fit for that nature which standeth in neede thereof: and because the neede is not once for all, but parted into times, varying, according to the diuers disposition and nature of that for which this prouision is made, he hath also so bestowed his goodnes in this point, that at all times to all things, necessarie sustenance should not be to seeke; and this extended not to men onely, but euen to brute beasts, and all things which require nourishment. The end of this prouision is the preseruation of the Creature, which Nature most carefully studieth (if it might be perpetuall and eternall) thereto to bring it, the goodnesse of the Creator, will nothing wanting, his wisedome will haue it waite vpon the necessitie of the Creature: wherefore as the Earth is called the mother of all things, not because it bringeth them forth onely, but yeeldeth them perpetuall nourishment, so is the countrie of all people to them named, the parent of all parents. Then by natures lawe, all things being abundantly ministred vnto vs for the preseruation of health at home in our owne fieldes, pastures, riuers, &c. how can the wisedome of God, and his goodnesse

stand with the absence of Medicines and remedies necessarie for the recouerie of health, the neede being as vrgent of the one as of the other: and so as great an occasion of practise of the same goodnes and wisedome in the one as in the other? which being most plaine and euident, it followeth necessarily that the medicine should be as ready for the sicke, as meate and drink for the hungry and thirstie: which except it be applied by the naiue countrie, can not be else performed. It is knowne to such as haue skil in nature, what wonderfull care she hath of the smallest of creatures, not onely giuing to euery part of them a carefull discharge of sundrie duties, as of attraction, retention, concoction, expulsion of excrements, distribution, and such like, but also to the whole creature, a knowledge of medicine to helpe themselues, if haply diseases annoy them: neither out of *India*, nor *Arabia*, but from their verie haunt: which being not denied to them, much more is graunted to vs, in so much as (the worke of nature being most excellent in man) she is more vigilant ouer mankinde then ouer other creatures, as by the shape thereof most plainely appeareth. The Swallow cureth her dimme eyes with *Celendine*: the Wesell knoweth well the vertue of *Hearbgrace*: the Doue the *Verven*: the Dogge dischargeth his mawe with a kind of *Grasse*: the Spider is *Triacle* to the Munkey: the *Hippopotamus* dischargeth the aboundance of his bloud by opening a veine: and *Ibes* is said to haue shewed the vse of the *Clyster*: and too long it were to recken vp all the medicines which the beasts are knowne to vse by natures direction onely, and those not so farre fetched as our drugges,

drugges, but familiar with them, and taken from the place of their foode: it being very probable she hath bestowed this gift euen vpon all, one hauing interest in natures care as well as another. By this then may wee gather, if nature faile not the verie beasts in this behalfe, neither sendeth them to borrowe a farre of, much more is that performed vnto vs the Lords of all the creatures, and for whose vse all things were created: except we be thought lesse subiect to diseases then they, wherein we be so little priuiledged, that no creature in that respect is so fraile as we, and those most subiect to infirmities which are gouerned and dieted by vs. So that wee of all creatures haue greatest neede of Natures liberall hand in this behalfe. For be it for the most part, we are more healthfull then sickly, and so haue greater vse of the meanes of keeping health, then of restoring, yet hardly can a man say which of them is more necessarie to be readie and prest at hand, the daunger of diseases being alwaies imminent, although diseases themselues be not alwaies present. Now if to any the reason seeme weake from that which should be to inferre a being thereof, we are to vnderstand in the workes of God, whatsoeuer should be, is; hee being a workman of an absolute power and cunning. But saith one, the East and West Indies *Arabia*, *Barbarie*, the red Sea, are the Mines, as it were, and the fountaines of medicines; and *Spaine*, *Portugale*, and *Venice*, the vents of such things, and Nauigation the meanes to obtaine them.

It cannot be denied, but those countries yeelde many straunge things, whereof wee take vse with great

great delight, and Nauigation serueth greatly for communicating of commodities and enterchange of merchandise: but how farre, and of what commodities? Verely of such as if our delicacie would giue vs leaue, we might well spare, being things rather of superfluous pleasure then necessarie reliefes, and seruing rather for a certaine pompe, then for maintenance of life: and which without great working of the wittes, might be proued to bring more harme to our countriemen, then commodities both in respect of the diuersitie in complexion of our bodies from those of straunge nations to whome they properly belong, the corruption of their outlandish wares, the selling of one thing for an other, & the withholding from vs the best of choyce: but of this hereafter. Moreouer, Nauigation being of a later inuention then the necessitie of medicine, neither practised of many nations at this day, cannot supply this want, or if men beganne then first to be diseased, when they began to find waies in the Sea to those far countries, doth it not greatly detract from that prouidence wherby all things are guided, to lay the recouerie of mans health vpon the aduentures of Merchants? & the disease being in the one part of the World, to haue the medicine in the other, yea, as farre distant as the East is from the West, and the life and death of a man to stand vpon a halfepenie weight of *Stammonie*, or a dramme or twaine of *Rhewbarb*?

Nay, which is yet more absurd, that the health of so many Christian nations should hang vpon the courtesie of those Heathen and barbarous nations, to whome nothing is more odious then the very name

name of Christianity? And who of malice do withholde from vs such medicines as they knowe most for our vse? Whereupon the Turke denieth vnto the Christians at this day the *Terra Lemnia*, a medicine to be preferred before the chiefe of those wee perswade our selues to enioy. The corruption of their drugges, is it not so great, that in this light of all knowledge, scarce is one able to discerne the right *Bolus Armena*, from the Ocre of *Apulia*, or to discouer the adulterating of *Ambergreece*, & *Musko*, with a number of other corruptions, which haue gotten strength by custome of errour? *Thamarinds*, are counterfeited with *Prunes*, *Scammonie* with the milk of *Spurge*, *Manna* with *Suger* and the leaues of *Sene*, *Aspalathum* with the inward part of the roote of an *Olue* tree, *Frankencense* with *Rosin*, *Bdellium* and *Sarcocalla* with goomes: for *Bolus Armena* is sold a red earth out of *Apulia*, for *Malabathrum* a leafe of a *Limon* or *Orange*, for *Turpeth* some other other roote dipped at both ends in *Goom*. Which bee as like in vertue to the simples whereof the bear they visard & maske, as Chalke to Cheese, according to the prouerbe. And greatly thou art deceiued to thinke our Nauigations store vs with ancient Medicines, wherwith Physicke in olde time hath beene furnished. For at this day neither is *Balme* known vnto vs, neither *Xylobalsamum*, nor *Cardamomum*, nor *Amomum*, neither *Costus*, neither *Calamus odoratus*, *Aspalathus*, *Agallocum*, *Narcaphthum*, with the most of the noble ancient Medicines: so that Nauigation hath not at any time supplied this want vnto vs, and how it should hereafter I knowe not, except *Galen* take paines againe to saile into *Cyprus*, into *Palestine*, and

Lemnos,

Lemnos, to gather and make choice with his owne hands. For what hope is there to be had of the prouision made by Merchants? who buy to sell onely, and thereof to reape gaine; and by reason they be vnlearned, if they should be faithfull, yet must they faile greatly in this poynt, and then must wee vse such medicines as wee can come by, and the patient recouer such health as he may.

For the most part these drugs come out of *Spaine* or *Portugale*, eyther fetched of vs or brought of them, yet neither of them hath borne name of yeelde of the best simples, so that if they bee of those countries, then they are not such as they should be: If *Spaine* and *Portugale* fetch them elsewhere, then lyeth the assurance vpon their credite. Or let me know how they discerne the *Coriander* of *Ethiopia*, the blacke *Helleborus* of *Cyrene*, the *Amomum* of *Scythia*, the *Myrrha Troglodytica*, the *Opium* of *Apulia*, (which are counted the best) from the same growing in other places, which neuer carried name of commendation for such simples.

The *Coloquintida* growing alone vpon the plant, is much suspected of good Physitians, the *Squilla* that hath no fellows, is thought to sauour of a venemous nature, likewise the *Thymelea*: now, when these are gathered to the Merchants hand, who shall tell him how they grewe, or who shall inquire but the Philosopher that knoweth what may come thereby to these simples, neither is the daunger lesse in the manner of laying them vp, and keeping them ouerlong: besides the iust time of gathering being either ouerpassed, or preuented, greatly diminisheth the vertues of the Medicines. As the vse of *Euphorbium*

bium is perillous before it bee a yeare olde, and after three yeeres it is nought worth, so *Agarick* gathered before it be ripe, or kept past two yeeres, becommeth vnwholsome. And as the *Peonie* roote is to be gathered in the wane of the Moone, and the *Crayfish* to be taken after the rising of the Dog starre, the Sun entering into *Leo*, so are there many other, which if they misse their due time of gathering, faile greatly in their vertues. To these corruptions moreouer may bee added the washing of the sea, the long iourneys they are brought, whereby it should seeme nature had denyed vnto vs the vse of them, as to whome they were not of her yeelded; with such difficultie, and as it were, by constraint, they come to vs. Then if the best of ancient simples be partly vnknowne and wanting, partly adulterated, partly by age and other meanes spent before they come to our vse, what shall wee say to our compounds and mixtures, which rise of these simples? Can the temper mend them? or a *quid pro quo*, as they call them, serue the turne? No verily, not our turnes, to whome the substitute Medicines, as I may call them, were not appointed, being in great part as hard to come by, as the Medicines whose substitutes they are, and as much vnknowne vnto vs. As for *Agallocum Calamus odoratus*, for *Amomum Acorus*, for *Castorium*, *Bolphium*, for *Crocomagma*, *Agallocus*, with a number of the same sorte, which these fewe leaues of paper will not admit. Neither is it to bee thought these Lieutenant Medicines serue at all turnes in the place of the right Medicines, for so should *Ginger* serue the turne of *Folefoote* to purge by vomit, which it can no more then

then curds of Cowe milk can soften and supple like butter, or the dung of the stocke Doue purge like *Euphorbium*, or the Dock root draw flegm from the head like *Pellitorie*, which *Galene* notwithstanding maketh substitutes of these medicines which haue such operation. I conclude therefore, seeing Nauigation can not affoord vs either the simples which wee seeme to neede, and those which it doth, both corrupt and counterfet in the greatest part, we haue neither to craue thereof in this point aide, much lesse to trust thereunto. Now the simples being (but for the most part) bastard ware, how can the compounded that amount of the same bee other then counterfet? Whereupon as *Cardanus* saith in his Methode of curing, the wise Magistrates of *Venice* haue often times forbidden the making of *Triacle* and *Mithridatum*, because the simples could not be had, whereby they should be compounded: which if *Venice*, the greatest Mart in this part of the world of such wares can not avouch, what can we hope for from other places? that a man would maruell to see the great store of them in all shops of Apothecaries vnder the names of *Triacle* and *Mithridatum* of *Andromachus*: and it being required in *Triacle* before it be vsed, it should haue a time, as it were, of mellowing, which of *Galene* in his booke of *Triacle* to *Piso* is extended to 12. yeares, and of *Paulus Egineta* in his 7. booke by 7. yeares, for those that are bitten or stong of venemous beasts, or haue drunke poyson, or are infected with the pestilence, and in other diseases, from ten yeares till it be 20. of age; I maruell what assurance we haue of the age of this *Triacle*, which is ordinarie in vse; or if we haue none,

how

how we dare vse it at aduenture, knowing by age the vertue thereof hath no small alteration. I would these inconueniences were the smallest, which I haue but briefly, and as it were, for a taste run ouer, yet were euen they sufficient to stay our ouer hastie vse of such strange Merchandise, and to moue vs to betake vs to those wee knowe both in the blade, and in the seede, in the roote, & in the fruite, & know the aire, the hill, the valley, the medowe or Marish ground where they growe. But this trust vppon outlandish Medicines hath much more neerely touched vs then so. If a man would say by this ouerhastie embracing whatsoeuer straunge nations doe as it were, purge ouer vnto vs, we drinke diuers times ranke poyson in steede of wholesome medicine, I trow it would iustly moue vs to bee aduised, and not to passe ouer the enquirie of a reason, why such a one should thinke so, being one whose vocation tendeth to the charge of the health of mens bodies. The right *Hermodactils* are commended for excellent medicines against all paines in the ioynts, as the *Gout*, the *Sciatica*, and such like, from which they purge grosse flegme. *Doronicum Romanum* hath great commendation for comforting the heart, expelling poyson, against the Cough, for auoyding of humors which ouercharge the Chest, which are great vertues doubtlesse in them both. Now if they in the shops, as they beare the name of these medicines, so caried not with them in steed of these vertues daungerous poyson, then should I haue lesse cause to exhort our nation to betake them to their Gardens, and Fields, and to leaue the banks of *Nilus*, and the Fens of *India*. The common *Her-*

modactils

modactils being a kinde of poyson called *Ephemerum*, so named, because with such swiftnesse it chargeth and ouerchargeth our vitall spirits, that it killeth him that hath taken it in one day. The other commonlie called *Doronicum Romanum*, and vsed for an especiall cordiall, so that it hath place in the electuarie of pretious stones, in the electuarie of *Amber*, in the cordiall pouder, this *Doronicum*, I say, called of *Mathiolus Demoniacum*, that is to say, diuelish, noting thereby the vertues thereof, is no baser poyson then a verie kinde of *Aconitum*, by *Mathiolus* experience, which he confesseth himselfe (before hauing bin abused by the common errour) first to haue learned of *Iacobus Antonius Cortusus*, a man verie skilfull in the nature of simples, which *Iacobus* taught him the experience by giuing it to dogs, which it killeth. Now if by reason no such daunger hapneth to vs, by the vse of them, they seeming not so daungerous: wee are to vnderstand they bee giuen in small quantitie, and mixed with diuers remedies against poyson, the good prouidence of God prouiding so, that otherwise they should not be ministred, as in the purging electuary of *Diacnicu*, *Hermodactils* are bridled with *Cinamon*, and the pouder of *Diatragatanthum frigidum*, where indeede it hath somewhat too large scope, being better tempered in *Benedicta*, with *Cloues*, *Parsely* seede, *Galanga*, and *Mace*. and in the pilles of *Hermodactils* with *Aloe*, *Mirobalans*, *Bdellium*, the seede of *Herbgrace*, which haue force against poyson, the which small quantitie of them being bridled, & dulled with other medicines, especially such as resist the force of poisõs, is not deadly to vs, although great hurt therof must needs ensue. I haue

ſtood the longer vpon this point of ſtrange medicines, in anſwering the ſupplie by Nauigation, the rather, becauſe it ſeemes moſt to make againſt vs in the maintenáce of our home medicines, & breedeth, as it were, a lothſomnes of thoſe bleſsings of God, which we may daily at commandment enioy. But hitherto hath only bin ſhewed the corruptions & counterfeting of foreigne medicines which belongeth to certaine only, & not to all: (although thoſe certaine be the chiefe, & of greateſt price) & that being foreſeene, the prouiſion out of ſtrange & far diſtant nations, may ſeeme well to ſtand with that prouidence we ſpeak of: and except they be in reſpect of their ſtrangeneſſe hurtfull or vnprofitable vnto vs. the skill of fayling being a meanes to preſent them at our need, natures care ſhould ſeeme no whit to be blemiſhed. The reaſons which I haue before alledged, I leaue to the indifferent Reader to conſider of: & becauſe I am ſo far vrged, I eaſily ſticke not to hold, we receiue no ſmal hurt from all the kinds of ſtrange medicines, whereof I yeeld theſe fewe reaſons which followe.

Our Engliſh bodies, through the nature of the region, our kind of diet & nouriſhment, our cuſtom of life, are greatly diuers from thoſe ſtraunge nations, wherby ariſeth great varietie of humours, and excrements in our bodies from theirs, and ſo the cauſes of diſeaſes riſing vpon breach of diet, the (diet being of an other ſort) muſt needes bee vnlike. Whereupon, although their humors bee in kinde, and in a generalitie agreeable to ours, as bloud, choler, flegm, melancholie, and ſuch like, yet riſing vpon other matter then the ſame in vs: and otherwiſe

otherwise framed by a farre other state of bodie, by reason of a diuers kinde of life, the Medicines which helpe them must needs hurt vs, not finding the like causes to strue with: and this no doubt is the cause why wee are not able to beare such dose or quantitie of their Medicines as those nations are to whome they be native. Besides, they worke in our bodies after a farre more vnkind manner then they report them to doe in theirs: nay, they *destroy* vs, and helpe them, which is an argument to me, that euery Medicine hath a relation to the diseases of the inhabitant, which if it be profitable to straungers, yet doeth it by a constraint and not halfe so kindely. The *Greekes*, as it may appeare by *Dioscorides* in his fourth Book & a hundreth & two & fiftie Chapter, entreating of *Scammonie*, are able to beare a greater quantitie, yea double, then we of *Scammonie*, which is an ordinarie purger with vs. Who saith, thirtie graines thereof may be giuen with 20. of blacke *Helleborus*, and 60. of *Aloe* to make a iust purgation, & of *Scammonie* alone 60. graines. Now common experience teacheth vs the great oddes betwixt *Scammonie* rawe, as they call it, and the same corrected, which we name *Diacrydium*, both in vehemencie of purging, and tormenting the bodie: yet hardly dare we passe aboue 20. graines of the same, and this mixed with *cordialls*, and stomach Medicines. Moreouer, their slender correcting of it, doth argue it to be farre lesse noisome to them then to vs, who correct it onely, or at the least, are contented with the correction thereof by a little *Salt* and *Pepper*, or a little *Ginger*: who for the plenty of excellent simples, which we both want and know

not,

not, and for their skill in the nature of those wee correct with, might as well haue qualified it as we, whoe first wash it in *Rose-water*, wherein *Cytrin Myrobalanes, Spike*, and *Cinamon* haue beene boiled: in which also we let it steep foure & twentie houres, then drie it, then mixe it againe with oyle of sweet *Almonds*, and some *Goom* for *Tragacantha*, and last of all bake it in a *Quince* couered round with paste. Who hath not horror of the torments which both the *Hellebores* bring to the body? yet sayth *Paulus Egineta* in his seauenth Booke, and fourth Chapter, the blacke *Helleborus* purgeth yellow choler from the whole bodie without paine: which cannot bee verified of our bodies, howsoeuer it be in theirs, and therefore we feare to minister the pouder thereof in any sort, but the steeping onely of the barkes of the roots, from 10. graines to 6. they being bold to take a whole dramme thereof in substance which is more then treble the quantitie, for one dose. These strange workings of these foreigne drugges in our bodies, and a more gentle and kinde working in theirs, doth it not manifestly declare vnto vs, that they were not created for vs? doe they not force vs oftentimes with perill of our liues to giue them ouer? that the patient knoweth not diuers times whether he should stand rather to the courtesie of his disease, then of his potion? There is a simple which hath not many yeeres beene in vse, brought out of *India*, and highly commended, called *Mechoacа*, it purgeth gently say they, without vexing or grieuing the bodie, without annoying the stomacke greatly, and ceaseth purging at your

pleasure, with a little supping. These be great vertues doubtlesse, and I wish wee could finde them in *Mechoacа*. For experience the touchstone hath bewrayed it in our bodies, to bee of a farre other operation: it tormenteth the body, it annoyeth the stomacke much, neyther doth a supping stay the vehemencie of purging, and this haue I partly by mine owne experience found in *Mechoacа*, & partly by the experience of my friends, who vpon the vse thereof haue much complained of these accidents. That iuice or rather milk of *Poppie*, which is brought out of *Asia* named *Opium*, it is not vnknowne to all the world, what a marueilous force it hath in benumming the sense of feeling, and vtterly extinguishing the naturall heate of the body, so that we feare to giue thereof into the body aboue the weight of two graines; and those corrected with *Safforn*, *Castorium*, and such like, least it cast the patient into such asleep, as hee needeth the trumpe of the Archangell to awake him. Now, the same *Opium* beeing taken of the Turkes, Moores, and Persians, bringeth to their wearied and ouertrauelled bodies, a marueilous recreation, in such sort, as they ordinarily vse it therefore as a present remedie, not in the quantitie of two graines or twentie, but euen an whole ounce or twaine at once. And *Hollerius* in his *Scholia* vpon his Chapter of Phrensey, saith, that *Rondelet* a learned Physitian, and the French Kings professour at *Montpellier*, reported vnto him, that hee had seene a Spaniard take thereof into his bodie halfe an ounce at one time, without hurt.

Wherefore

Wherefore if the difference of our bodies from those of strange nations bee so great, that the thing which helpeth them, destroyeth vs, that cureth them without annoyance, doth vehemently torment vs: I would wish vs to bee better aduised, then to bee so readie to embrace them, as to contemne in comparison of them, the medicines which receiue, as it were a taming, and are broken vnto vs by our owne soyle: neither art thou heere to locke the wisedome of the physician should consider the varietie and diuers dispositions of the bodies by age, complexion, region, sex, &c. and thereafter to temper these medicines, and so to avoide the daungers; for the question is not of the manner of vsing these things, for then should such consideration haue place, but euen of the verie nature, which no manner of vse can alter. Yet are these simples excellent creatures of God, made for the vse of men, but not for all men: and although we may receiue helpe from them, by a certaine generall communitie that our bodies haue with those of *Arabia, Barbarie*, and the rest, yet no doubt as I haue shewed in a fewe, so we receiue by the vse of them so much the lesse good by them, as we most differ from them, and that which wanteth of the performance of good to vs, must needs turne vs to much harme, the vnhelping part, (as I may call it) alwaies working, & so euer harming. Neither doe I see why the medicines of *India*, or *Aegypt* should be laide vpon vs, more then the *Indian* or *Aegyptian* diet, which is to eate Lizards, Dragons, and Crocodiles: for if the proper medicine doth alwayes regard his proper

aduersarie, which causeth the disease (as no doubt it should doe) then these being a great difference betwixt our humors and theirs, as much in a manner as is betwixt the flesh of a Crocodile and of a tender Capon, our medicines which are to fit vs, must needes be of another kinde then theirs, which in our bodies not finding such humours & excrements, as that strange diet doth ingender, must needs seme vpon the very substance of our bodies to haue somewhat to worke on: which painefull working especially of the purgers, causeth the common saying among the people, to the great discredit of our art: There is not a purgation but it hath a smack of poyson. Truth it is, no purgation can worke without natures annoyance, being in part a pricke of nature to auoyd her excrements: but when she is so prouoked that shee sweateth colde sweates, that shee giueth ouer, that the patient swouneth not by the excesse of purging onely, but for the most part through the euill qualitie of the medicine, it is surely an argument, it wanted his proper subiect to worke in. If needes wee will take vnto vs the practise of such strange medicines, (I call them medicines according to the common phrase, else properly bee they matter onely) it were to bee desired (which in part is performed) that such medicines as bee so perillous, might be planted in our naturall countrie, that through the familiaritie of our soyle, they might first growe into acquaintance with vs, before wee entertaine them not into our bosomes, but into our hearts, and chamber them with our vitall spirits. And as it is saide of the tree *Persea*, which in *Per-*

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sia being poyson, transfluted into *Egypt*, becommeth wholesome, bearing fruite to be eaten, and good for the stomake: so those natures receiuing such mitigation of our soyle, might in time better fitte vs then they doe. Which as it can not alter their nature being impossible to bee donó by change of place, so doubtlesse might it purge away that euill qualitie which annoyeth vs, and seemeth rather to bee an euill complexion, and as it were a *carbochimie* and disease of the thing, then any necessarie propertie belonging to the nature. This which hath beene said of *Persea*, is also to be seene in other simples, which in other places are poyson, and kill with the verie shadowe, yet brought into *England* and planted with vs, cleane change that venemous qualitie. *Ygh* called *Taxus*, of *Dioscorides* is said to bee so dangerous, and of such venemous nature, that in *Nauarre* the verie shadowe thereof poysoneth him that sleepeth vnder it: and *Egineta* saith, being taken inward, it strangleth and swiftly killeth. This *Taxus* notwithstanding, being so perillous in other places, our English soile hath so reformed, that boldly our children doe eate of the fruit thereof without danger: the like may bee verified of our *Hemlocke*, which although it bee to bee numbred among the poysoning herbes, yet it is farre behinde that which groweth in *Candie*, or *Megara* or *Cilicia*, scarce to bee accounted poyson in comparison of that in those countries. Now if thou shalt thinke (gentle Reader) as the change of region altereth some qualities, so all, and thereby empayreth the vertue of the medicine: thou maist

easily bee deceiued. For as they depend not one vpon another, so may the one bee well without the other, though by one common forme, they seeme to be linked together to make one nature. *Rhewbarb* is knowne to haue two qualities, one contraire to an other, of purging the bodie, and stopping: yet by steeping may the one bee separated from the other, the purging vertue beeing drawne out by steeping, and the stopping still remaining in the substance steeped: so likewise may the noysome qualitie of the medicine bee eschewed, the wholesome and medicinable vertue notwithstanding, being in full force, yea greater retained, in so much as the hurtfull qualitie would hinder the operation of the healthfull, which being freed, and vnyoked from the other, doth farre better accomplish his worke. Of all kinds of *Honie* that of *Greece*, and namely of *Attica* and *Hible* are most commended, the next price is giuen to the *Honie* of *Spaine* and *Nauarre*: yet it is certainely knowne by experience, that the English *Honie* is most agreeable to our English bodies, and greater quantitie thereof may be taken, with lesse annoyance, yea none at all to those which are not of too hot a temper; the other kindes beeing more fierce, more apt to ingender choler, and to inflame the bloud, and more vnfit to loose the body. Whereby wee may euidently see, that Nature vseth not one shooe for euerie foote, but either ministreth a diuers commoditie in kinde, or else by the countrie, aire, and soyle, doth so temper it, that greater vse may bee thereof to the inhabitant of the same countrie. By this

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then which hitherto hath beene ſaid, it is manifeſt wee receiue great hurt by the vſe of ſtrange medicines, and not vpon reaſon onley, but from plaine experience, euen with hurt to our owne bodies, which as it is the greateſt price of knowledge, ſo therefore ought wee the more to ſette thereby, and more carefully to ſeeke to auoyde the daunger. Againe it is euident, that the planting of ſtrange ſimples frameth them more to our vſe. Wherefore as there bee many excellent Gardens in *England*, eſpecially in London repleniſhed with ſtore of ſtrange and outlandiſh ſimples, it were to bee wiſhed ſuch indeuours were of others followed, that ſo we might acquaint vs better with theſe ſtrangers, and by *vſe caſe* make them our owne. But what ſoyle will brooke all things? It is true, yet no doubt of thoſe that it will brooke, which I dare ſay are foure or fiue hundreth, this frugalitie of nature towards vs as it is thought, might beare a greater ſhewe, and we more ſafely vſe them, eſpecially the purgers, which carie with them greateſt annoyance. Now if it be obiected, the force of outlandiſh ſimples are thereby more feeble, as wee finde the *Organ* of *Candie* ſurpaſſing ours in ſtrength, I meane the ſame kind with that of *Candie* planted in our Gardeins, which may bee ſaide alſo of other ſtrange hearbes planted by vs: It can not be denied but they are ſo, neither can the ſtrange ſimple in all poynts bee equall with his kind keeping his native ſoyle, yet is the difference ſcarce halfe a degree vnder: or if it were a degree full out, what reaſon were it to fetch that one degree with much perill, and charge, as far as *Candie*, *Spaine*,

Spaine, or *Venice*, or from another world: whereas a little increase of the quantitie of the thing, would easily supplie the want, though I mention not the gaine of the freshnesse of the same, which maketh no small recompence of wanting in the force: neither is the nature or vertue of a medicine to bee esteemed by taste or smell, neither by the force it hath against the disease, the nature of a medicine lying in an equall matching of the cause of the disease: which if it ouer-match, so far off it is from the praise of an wholesome medicine, that it becommeth a cause of a contrarie disease. Wherefore the commendation of a medicine lyeth not in force, but in such force. And therefore the counsell of the best Physitians is, if the disease will beare any delay, as the most doe, rather to apply a medicine of a weaker force, then at once with a vehement one, to shake the frame of nature. And the weaker medicine being weake, either in respect of the nature of the simple, or the small quantitie, they counsell rather to vse that kinde of curing which is by the feebler medicine in kinde, then by reason of the vnder quantitie. For what skilfull Physician would cure a small distemper of heate, and as it were in the first degree, with a small quantitie of *Opium*, or *Mandrake*, or *Henbane*, beeing colde in the fourth degree, rather then with the iust quantitie of *Endiue*, or *Succorie*? or diminish a small excesse of humors, with an vnderquantitie, of *Coloquintida* or *Seamonie*, rather then with the iust quantitie of a feebler medicine? Wherefore vpon good reason they conclude itto bee farre safer for the patient, to cure with contraries of feebler

force, either often repeated, or in a greater quantitie applyed, then with a maine force of a medicine of equall ſtrength at once to expell the diſeaſe, nature abhorring all vehement and ſodden either emptying or filling, heating or cooling, or any other kinde of ſodden alteration: which being grounded vpon good reaſon, the delaying of the force of ſtrange medicines by our ſcyle, ſerueth greatly for the commendation both of planting them with vs, and of the medicines them ſelues planted; The ſimple ſtill keeping within the compaſſe of matter of a medicine, neyther being ſo diminiſhed, but that by increaſe of the quantitie it may match with the diſeaſe, which no man with reaſon can denye. Now, if the greatneſſe of the quantitie happely procure loathſomneſſe to the patient; by extraction, that inconuenience may eaſily bee auoyded: by which meanes a pound may bee brough to an ounce, an ounce to a dramme, and a dramme to a fewe graines, to pleaſe the patient with. Such of ſtrange medicines as will not brooke our climate, thereby declare the euill diſpoſition they haue to cure the infirmitie of our bodyes. Euery Medicine is as it were a meane betwixt nouriſhmentes and poyſons, excepting thoſe medicines which are applied outwardly, which may both bee of nouriſhments and poyſons. In this meane betwixt theſe extremes, there is ſuch a ſcope and breadth, that ſome medicines incline to the one, and ſome to the other. Now, the beſt are ſuch as rather incline to nouriſhments then poyſons, which as they doe fight againſt the diſeaſe, ſo haue they a certaine token and pledge

of

of agreement betwixt our bodyes and theirs: where-by they acknowledge vs for friendes, and not common enemies with the disease; the other medicines which haue no such token and earnest, being apt, as well to destroy vs, as to take away the disease, and so ioyne fellowship with ranke poysons.

Then our native soyle beeing by the ordinance of God the fittest to yeelde vs nourishment, from which our cattell and fruites haue a nutritiue or nourishing iuice, which render the same againe to vs, what canne wee thinke of those medicines to whome our soyle hath not a droppe of iuice to yeelde vnto, and giueth no entertainement? Verily wee are both to learne thereby, that nature doeth furnish vs otherwayes, and also greatly to suspect them to bee of an extreme kinde of medicines, the spices onely excepted, and such as are saide to bee sympatheticall to certaine partes of our bodies. Which notwithstanding, lesse serue that vse, the more strange and forreigne they be. What should I speake of the vnmeasurable charge and cost these strange medicines put vs vnto? in my opinion, if it were but that, wee might bee stirred vp to this or such like consideration: Hath God so dispensed his blessings, that a medicine to cure the lawndies, or the greene sickenesse, the rheume, or such like, should cost more oftentimes then one quarter of the substance that the patient is worth? and the prouision of an whole yeere, whereof wife and children, and the whole familie, should with things necessarie bee maintained in health, be wasted vpon the curing of a Palsey, or

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a Cholike, or a swimming of the brain, or any other disease whatsoeuer? is Physicke only made for rich men? and not as well for the poorer sort? doth it onely waite vpon Princes palaces, and neuer stoope to the cottage of the poore? doth it onely receiue gifts of the king, and neuer thankes & prayers from him that hath but thanks and prayers to bestowe? or doth the Lords goodnesse passe ouer them of low degree? hath hee respect of persons? yea, hath God giuen the beast a remedy out of his owne food and pasture (as it is most certainely knowne) with a skill to vse it, and hath hee set a iourney as farre as from the Sunne rising to the going downe, as it were a wall of Brasse, and the fierie sword of a Cherubim to keepe vs from the attayning of salues for our sores? iustly may wee thus complaine, especially those of the poorer sort. And if Physicke (as it is in deed) bee an art common to all kinde of men, all sorts of nations, all estates, and conditions of men: I would knowe why the meanes also of performing the actions belonging to the same art should not bee as common? And if it be ordinarie to all nations to fetch their medicines farre, let me know why, as we cease not to trauell for to store vs with outlandish drugges, we carie not thither also our countrie medicines for change, or they of those nations giue not the like aduenture for ours? but they are contented with their owne store, and so ought we with ours. If it be not ordinarie, why should it bee more extraordinarie to one then to an other. The most of our Apothecarie ware is brought from the most vile and barbarous nations of the world, and almost all from the

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professed enemies of the Sonne of God: shall wee say the Lord hath more care, or setteth more store by them then by his owne people? that hee so furnisheth them, and leaueth vs destitute? or shall we rather condemne the vanitie of our owne mindes, who vnsatiably desire strange things, little regarding, or rather loathing that which is alwaies at commandment. But God (saith one) hath not bestowed all things vpon all nations, but hath left some thing to bee supplied by the commodities wherewith one nation aboundeth, and an other wanteth, that thereupon mutuall duties arising, the societie of men might bee vpholden. Which obiection, if it carried with it what things they were, and of what kinde, that one nation supplyeth to an other, and what sort of commodities they bee that one nation needeth the helpe of another in, a more direct answere might bee made then otherwise I may hitte vpon: But I ghesse it is neyther of water nor fire, nor of aire, nor of any thing necessarie for maintenance of life, otherwise should the native countrie of each one bee rather a stepdame to vs then a naturall mother: but it is of those things only which with healthfull, and lustie bodies we might bee without, if custome had not too much preuailed with vs. And to goe no further then to the vse of Wine in England, in many respects it greatly hurteth vs, yet our ordinarie vse thereof hath giuen vs such a longing thereafter, that we thinke if wee should want it, many of our daies were thereby abridged. Whereby notwithstanding thewmes are mightily increased, the sinewes feebled

bled, the naturall moisture and heate of the bodie ouerhastily wasted, and swift olde age brought vpon vs, with an infinite number of discommodities besides. Which the nations finding where wee haue it, do so delay it, that rather they seeme to drinke wined water, then watred wine, except the Aged or such as are feeble stomached. And diuers nations which may haue of the best, because they would be sure to banish the vse of it, count it sacriledge to taste it: as the Turkes at this day, who vse in steede thereof a distilled water of Rice steeped in Milke, thereby supplying the vse of wine. Neyther doe wee finde this discommodite of wine by the abuse of drunkennesse or surfeting onely, but euen keeping within the three cuppes that *Eubulus* powreth out to wise men; whereof the first is of health, and nourishment: the second of myrth, and ioy of heart: and the third of sleep, so that a draught or twaine doth maruellously distemper our bodies: which inconuenience wee finde not by our ordinarie drinke, yea, though it bee stronger then wine. If I should compare our Mede with the best wine, and the Metheglin of the Welchmen, with Malmesey, I could take great arguments from the nature of Honie to proue it; especially beeing tempred with certaine wholesome hearbes, which haue vertue to strengthen the parts of the body. And by experience it is knowne, that Honie mixed with water, turneth in time to a wholesome liquor, in taste much like to wine. Wherupon *Pena* in his Chapter of Honie, folio 22. doubteth not to affirme, that the Mede of the *Polonians* and *Moscouites*, and the Metheglin of the Welchmen,

Welchmen, are more wholesome and pleasant, then many of the best kindes of wines, bee him selfe beeing a French man, and therefore in his iudgement lesse partiall. Wherefore to conclude this argument, seeing wine (which is the glorie of strange merchandise) is but an hurtfull superfluitie, the rest must needes bee farre other then necessaries. But medicines being such as without which our health and life runneth into infinit perills, by causes inward and outward, through breach of diet, vnwholesomenesse of meate, woundes, bitings of venemous beasts, infections of the aire, and such like, it followeth necessarily, that they bee not such as God would haue one nation gratifie another with: which if they were, greater reason were it to charge the neighbour nations therewith, that thereby their mindes might with performance of such mutuall dutyes so necessarie, bee in straighter amitie and peace linked, who cease not for the enlarging of limites to vexe one an other, rather then the nations so farre distant, who haue neither fellowship of loue, nor quarrell of hatred equall with the borderers. Neyther would I be so taken, as though I knew not at some times that one nation hath neede of an other, euen in things necessary, as the supplie made by *Ioseph* to his father *Iacob*, and other nations out of the store of Aegypt: but the controuersie is of an ordinarie course, which the Lord vseth in bestowing his blessings, wherewith he doth fully satisfie the neede of all nations with things necessarie, sauing when he punisheth with famine or want of victuals, which is extraordinary in respect of his accustomed course

of

of preſeruing his creatures. Now if the ſtrange medicines (for the moſt part hotte) ſhould ſeeme rather in the whole kinde, then by reaſon of aboundance, ſuperfluous to them, and ſo more fit for vs, beeing of a colder temper: we are to conſider the vſe of them is manifolde to the inhabitants, and not onely to warme them: as the *Aethiopians* called *Troglodites*, although they bee parched with vehement heate of the Sunne, are ſaid to liue with *Pepper*, not to correct the diſtemper of their bodies, which would rather increaſe it then diminiſh, but to correct their euill waters, and watriſh fruites, wherewith they in part do liue. Againe, wee are to vnderſtand, that the diſeaſe which is moſt agreeable with age, ſexe, region, cuſtome, complexion, is alwaies moſt daungerous, as ingendered by an exceeding vehemencie of the cauſe, whereto nature hath yeelded, and ſo requireth a like vehement medicine: wherefore if the Arabian, the Indian, the Spaniard, fall into colde diſeaſes, or ſuch as follow colde: no maruell though nature hath miniſtred vnto them plentie of ſtrong wines and ſpices, which the Northren nations neede not. Who as they bee more apt to fall into ſuch diſeaſes then they, their temper thereto agreeing, the aire and region furthering the ſame, ſo are they not thereof ſo dangerouſly ſicke as they of the South countries, and therefore require not ſo forcible a medicine. But I minde not to ſtand to ſhewe the vſe which foreigne nations haue of their commodities, let them ſee to it. Hitherto hath beene ſhewed, both that they be hurtfull vnto vs, and that it is not abſurde for hot

regions

regions to abound with hot simples, the vse of them being diuers, both in respect of curing their bodies, and other vses without the compasse of Physicke. These be the reasons which moue mee to suspect the vse of strange drugges, and driue me to thinke, that Nature hath better prouided for vs: and as the Indian, Arabian, Spaniard, haue their Indish, Arabian, and Spanish medicines, so also the Germane hath his, the French man his, and the English man his own proper, belonging to each of them. I know gentle reader nothing doth more hinder the accepting of truth diuers times, (especially with such as see with other mens eyes) then the person of him who first propoundeth the matter, being taken rather to bee an opinion of one, then an vndoubted truth to be cherished of all, as who haue interest therein. Wherefore that such might be satisfied, I will adde to my former reasons taken from the nature of the thing, the authoritie of moe doctours then one, who agreeing with this which I holde, may be a meanes to drawe the gentle reader the more seriously to consider of this matter, and truth may take some strength thereby, and winne the more credit. *Plinie* in his foure and twentie Booke of his historie, and first Chapter, hath this sentence, thus much in English: Nature would that such onely should be medicines, that is to say, which easily might be come by of the common people: ease to be found out, without charge, taken from the things whereby we liue: but in processe of time, the craft of men, and sleightes of their wits, found out these shoppes of strange drugges, in which a sale of mens liues is offered, whereupon confections

tions, and infinite mixtures beganne to bee extolled, India and Arabia a man would thinke he were in them, and for a little gall or small vlcer, a medicine must be fetched from the redde Sea: whereas euerie day the poorest doe suppe with true medicines. And in his two and twentie Book and foure & twentie Chapter, We doe not meddle (saith he) with the medicines taken from the marchandise of India or Arabia, or of the new world, they are not fit for medicines and remedies, they growe too farre off, they are not for vs, no, not for the nations where they growe, else would they not sell them away. If wee shall needes vse them (saith hee) let them bee bought for sweete perfumes, and sweete oyles, and dainties, or to serue superstition, because when we pray we burne *Frankensence* and *Costus*. And thus much out of *Plinie*, whose iudgement as it is auncient of a 1000. yeares, so is it of him, who most diligently sought out the mysteries of nature, and published them for the vse of posteritie. Now if haply it bee obiected, that *Plinie* might well verifie that of Italie which England can not performe, wee must vnderstand, that *Plinie* reasoneth from nature, which serueth for all nations of the world as well as for Italie, and directeth his penne not onely against the medicines strange to Italie, but euen against all that are farre fetched and dearely bought, as appeareth plainely by his words. To this sentence of *Plinie*, I will adde the iudgement of two Physitians of late time, least *Plinie* beeing no physitian, should be thought an vnsufficient testimonie. *Fuchsius* in his first Book of compounding of medicines and 76. Chapter,

thus agreeth with *Plinie*. If we were not so carried away with the admiration of strange things, and were not fooles (saith hee) who had rather vse medicines fetched from strange and farre countries, contemning our natiue Medicines) then such as grow in our gardens: we might make Honie serue in steed of *Manna*. But with the exceeding cost and charge which those medicines put vs vnto, wee are worthily punished for our folly. Loe, heere two witnesses, the one a great Philosopher, and the other both a Philosopher and a Physician, comparable with the best of late daies.

The third witnesse with *Plinie* and *Fuchsius*, is *Martine Rulandus*, to whome the students of Physicke owe much for his *Medicina practica*, and other workes. This *Rulandus* in his preface to *Medicina practica*, hath these words: thus in English: Wee haue simple medicines (easily had, homely, of our owne countrie of Germanie, to be bought with little monie or none at all): ready (saith he) and intreated of in writing, by which onely all kinds of diseases are certainely and vndoubtedly cured, oftentimes better and much more easily (beleeue reason and experience saith hee) (and that with no hurt or danger) then with the long compounded of the Apothecaries, which are costly, euill gathered without knowledge of the Physician, oftentimes vnperfectly mixed, and vnskilfully confused, and as vnskilfully boyled. oftentimes putrefied, and by age of force wasted, slouenly and with great negligence confected. In which words *Rulandus* briefly hath comprehended in a manner all the discommodities of strange medicines.

These

These testimonies I rather haue alledged, gentle reader, that thou mayest knowe this my opinion is not mine onely, and new sprung vp from the leasure of a student, who might easily be ouertaken with a speculation which neuer could be showne in vse and practise, but hath with it the voice of authoritie, and suffrages of excellent Philosophers and Physitians, although they haue not of purpose and in a sette treatise handled this argument, as thou seest: which notwithstanding contaynceth indeede the matter of a great volume. Hitherto hath beene shewed the great inconueniences and dangers which rise of the vse of strange medicines, by reason, by experience, by authoritie of Philosophers and Physitians. If my reasons bee euill gathered, the experience false, the authoritie not authenticall, what haue I lost thereby? a fewe houres meditation, and a fewe lines writing, or my credite impaired will some say. If my credite could eyther buy such vertues to strange medicines as they carrie the name, or purge the shops of counterfet stuffe, or redeeme the harmes they haue done, I would verily esteem as much of the chaunge, as hee which made exchange of brasse for golde. Although I weene it be a proprietie to mans weakneesse vnauoidable of any, to erre, and therefore if obstinacie be not therwith coupled alwaies found pardon. But if my arguments rise from the causes and effects of these foreigners, and causes and effects of our bodies, which are of all arguments the most forcible to establish or ouerthrowe any thing to bee decided by reason, and the authorities such, as iustly exception

cannot bee taken against: blame mee not (gentle reader) though I bee carried into this perswasion my selfe, and of a loue and zeale to benefite thee, haue published that which I haue conceiued of this Argument. If I bee deceiued in my iudgement of strange drugges, (which I wish with all my heart I were) these reasons, the woefull experience, the authoritie of such men haue induced me. All which if they may bee answered, that which seemed more then doubtfull before, shall by this controuersie shine most cleare, and truth as it were wrought with the fire of reason, receiue greater strength and perfection. Thus much touching the vnableness of strange merchandize to performe vnto vs sufficiencie, yea, any measure of medicines, as belonging vnto vs properly, and the discommodities of them. Now if strange medicines serue not our turnes, and all medicines bee eyther strange or home borne, it must needs followe, that the home medicines are most naturall and kinde to vs, except a man would say all medicines bring harme vnto vs, which is not of the nature of a medicine, being an instrument of performing remedies vnto vs: or if it were so, yet haue wee this by experience, that strange medicines doe more annoy vs then strangers, yea, destroy vs, and restore them: wherefore home medicines and of our countrie yeelde, of equitie must necessarily performe the same to vs, which their medicines doe to them. Else I would knowe why we should bee inferior vnto them, or one nation more priuiledged that way then an other, the neede beeing common, and the prouidence of God

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all one, yea ſuch as rather then remedie ſhould neede the chariot of the Sunne to fetch it from one end of the world to the other, or be ſo farre to ſeek as our common drugges are, he hath linked the remedie in many things ſo ſtreightly to the cauſe of our hurt, that euen the ſelfe ſame which harmed vs, carieth with it amendes. As the Scorpion rubbed vppon his ſtinging, cureth the ſame. Likewiſe the *Ranie* diuided & applyed hot to the wound, cureth her venemous biting, and ſo the *Paſſinaca marina* as it bringeth moſt dangerous hurt, it refuſeth not (being thereto applyed) to miniſter remedie. Which practiſe of nature might verilie moue vs to thinke her meaning is not to ſend vs either into Arabia or India for aide of our griefes, but thereby to commend her care vnto vs, and giue occaſion of praiſing Gods prouidence, and ſtirring vs vp to make diligenter ſearch into our owne prouiſion, and to take better triall then wee were wont of the ſame. Wherein the great liberalitie of God appeareth in ſuch large meaſure, that rather ſuperfluitie then ſparing may be noted herein; in that both one ſimple nature carrieth with it the vertue of many medicines; and many ſimples, remedies againſt ſuch diſeaſes as wee might bee thought like neuer to bee ſubiect vnto: and ſuch things as in reſpect of their nature might ſeeme vile vnto vs, affoord vs (beeing skilfully applied) moſt ſouereigne medicine: whereof for a taſte I giue two or three examples: *Milk* is either to be conſidered in all the parts together, or them ſeuered. All kind of *Milke* boyled, eſpecially burned with ſtones taken from the ſea ſhore, helpeth all inward vl-

cers, chiefely of the iawes, the lungs, the guttes, the bladder, and the kidneyes, it is good against the itch and wheales, and it helpeth bloudie fluxes. New *Milke* is good against frettings made with poysons receiued inward: as of *cantharides* and such like: it is profitably gargled against swellings and frettings in the iawes. The whay of *Milke* is good to purge the bodie, especially of such as bee melancholike, and disposed to the falling sickenesse, leprosie, and breaking out with scabbes. The cheesie part of it, as curds, fresh without salt, softneth the bellie, which pressed and broyled stayeth the laxe. Cheese laide on, helpeth the inflammation of the eyes. The butter of *Milke* drunke, softneth the belly, and serueth against poyson for want of oyle: rubbed vpon their gooms with honie, helpeth the toothing of children, and cureth the itching of their gooms and soares of their mouthes. It helpeth such as are bitten of the serpent called *Aspis*. The soote of butter is very effectuall against watering eyes, and swiftly skinneth sores.

Thus thou seest reader what treasure is hid in *Milke* (euen an excrement) beeing vsed both whole and in partes. That which I haue said of *Milke*, belongeth also to most of creatures, which both all serue for medicine, and each of them for sundrie purposes. Whereby Natures endeuour to furnish vs with all helpe of medicine may euidently appeare, yea, most of all when shee seemeth to bee so iealouse ouer our health, that shee prouideth against *Dryinus*, against the Scorpion, the viper, and *Cerastes*, and the most of venemous bitings of Serpents, wherewith notwithstanding we are not as o-

ther

ther nations encombred, and those not common medicines onely, but euen proper vnto them. As the venome of *Dryfinus* is abated and vtterly extinguished with the *Trifolie*, and with all kinde of mast, be it of the *Beech*, or the *Oake*, or of any kinde of tree that beareth *Acornes*. *Venetiall* cureth the Scorpions sting: against the byting of a viper, *Garlike*, *Onyons*, and *Leekes* newe gathered, are principall triacles: wherwith also the venom of *Cerastes* is ouermatched. *Ergo*, if Nature faile vs not against the venomes of strange Serpents, from which we be freed by reason of the temper of our region, repugnant to their natures, (All things beeing done in the actions of nature in exquisite wisedome, & by a precise rule of Gods prouidence) much more are we furnished against the diseases bred in our bowels. What hath been said of venemous beasts, may also bee shewed in the cure of strange diseases, wherein nature seemeth to be as carefull as in the other. The French Pockes is an Indian disease, and not knowne to this part of the world within this hundreth yeares, before that voyage of *Charles* the Emperour, which he tooke against *Naples*, where being brought ouer with the Spaniards which returned with *Christophorus Columbus*, who first discouered the West Indies, it hath since infected the whole worlde. Now this strange & Indian disease hath nature prouided remedie against, not only out of India, as the *Guaicum*, & *Salsa Parilla*, but euen out of Europe as effectuall: as the *Smilax aspera*, wherewith *Fallopius* saith at *Pisa* he cured diuers of the French pockes. And *La Riuiere* in French his Apologie, affirmeth the same to be done with the essence of the *Primrose* and *Cowslip*.

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The anoyntings with *Mercurie* are knowne by daily practises what force they haue, against this most grieuous disease, which although some doe mislike, because vndiscreetly vsed, it is somewhat daungerous: yet *Antonius Chalmisteus*, a skilfull Surgion, in the fift Booke of his *Enchiridion* and 5. Chapter, affirmeth, that therewith hee hath perfectly cured diuers without daunger, and if it hath otherwise fallen out with some, that it hath rather proceeded of vnskilfull vsing, then by the nature of *Mercurie*. Now, gentle reader, thou art to vnderstand the Pockes in India, being the same disease with that wee call the French Pockes, is there a gentle disease, not much differing from the Scabbe, voyde of such grieuous symptoms as it bringeth to these quarters, corrupting not only the fleshie partes of our bodies but euen the verie bones also. This testifieth *Fallopius* in his Booke of the French Pockes. Yet needs not our medicines craue the helpe of India for the cure thereof, no, not although it rage farre more fiercely (as it doeth) against vs then against them. Which being euident, let vs consider how iustly nature may bee blamed to fayle in the prouision of medicines. Scarce would a man looke for any great vertue of medicine in the wormes of the earth, being a creature so abiect: yet ioyne they, and cleaue together wounded sinewes, they cure tertians, they help the paines of the eares, the toothache, and the pouder of them dronke prouoketh vrine. The little vermine called *Sowes*, which being touched runne together round like a pease, who would thinke they cured the difficulue of making water, the Iawnes,

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the Quinſey, for which purpoſes they be of great force, and for to diſcharge ſtuffed lungs, with tough and groſſe humorus, nothing may be compared. Likewiſe the coines of horſe legges called *Lichenes*, although they bee baſe and vile excrements, yet helpe they ſuch as are taken with the falling ſickeneſſe. The decoction of Frogges with ſalt and butter, is a triacle againſt the bitings, ſtingings, and poyſons of all ſerpents, and the aſhes of them burnt, ſtayeth the flux of bloud being thereto applyed. Theſe baſe creatures the rather I propound, that beeing knowne, the treaſures which Nature hath hid and layde vp in them, with ſuch varietie of vertues, wee might, the better eſteeming of her benefites, and the bleſſings of our owne countrie, both acknowledge them, accept them, and bee more thankfull vnto God for them. The which baſe creatures the viler they ſeeme to be, the more commend they the goodneſſe of the Creator, who would not the abiecteſt thing that is, ſhould altogether bee without wherewith to ſerue, and doe homage to his Lord and maiſter: which if theſe things afforde vs, what may wee iuſtly promiſe to our ſelues, and require of the reſt more excellent creatures? Let not the reaſon ſeeme ſtrange and weak to thee reader, who art a Chriſtian, which is taken from the prouidence and wiſedome of God, to proue the ſufficiencie of his execution and performance of the ſame. For if *Galene* thought it reaſonable, (as it is moſt reaſonable.) to gather the wiſedome and prouidence of the Creator by his work in the Creature & maintenance thereof, which he in the end of his bookes

of

of the vse of parts, calleth a poynt of diuinitie, farre to bee preferred aboue the whole Art of Physicke: much more reasonable is it for mee, and the reason sounder which is drawne from that diuine prouidence, to the practise thereof. And if *Galene* had that religion in him, beeing a Gentile; and groping onely in the mist of naturall knowledge of God, could not satisfie himselfe with a Psalme or Hymne (as hee himselfe calleth it) of seuenteene staues, euery staffe containing a whole booke (for thus hee himselfe calleth his Bookes of the vse of parts) of the wisedome of the most wise God, esteeming that dutie more acceptable vnto him then sacrifices of an hundreth Oxen, or the most costly perfumes and incense; let it not bee harsh in thine eares gentle reader, to heare now and then the goodnesse of our God, his wisedome and prouidence, to bee both intreated of and aduanced of a Christian Physitian, and to Christians, to whome the sunne of righteousnesse hath shined and scatterred those mists of naturall darkenesse, and hath giuen the earnest of immortalitie. And bee assured there is no truth in Philosophie, but may stand with, yea rather may rest, and bee vpholden of Christianitie. But let vs proceede. *Iulius Bassus*, *Niceratus*, and *Petronius Niger*, as saith, *Dioscorides*, thought their countrie medicines, and those which their native soyle yeelded, most worthy to bee exactly intreated of by them, belike either thinking them sufficient for the inhabitants, or more agreeable with them. Which homely practise of the nations where he trauelled, *Dioscorides* confesseth to haue beene the matter whereof

whereof he compounded his golden book of medicines, which at this day remaineth a rich ſtorehouſe to all Phyſitians. Now then I would know why we ſhould more bee prouided of medicine againſt one diſeaſe then another, of our countrie yeeld? is it becauſe ſuch diſeaſes which require ſtrange medicines are more daungerous, or leſſe? if more daungerous then ſhould the remedy for them be more at hand, then for other? if leſſe, why are then the ſtrange medicines eſteemed as moſt forcible? and if we be leſſe ſubiect to ſuch diſeaſes as are cured with them, & ſo the abſence of them may ſeeme tolerable, why then are tertian agues chiefly cured with *Thamarines* and *Rhewbarbe*? wherof the one commeth out of India, & the other for the moſt part out of Barbarie. What ſo euer nature is yeelded to any nation, it ſerueth either for nouriſhment or medicines, or being neyther nouriſhment nor medicine, is plaine poyſon. Now a ſubduction beeing made of each of theſe, one from the other, what part ſhall we thinke wil nouriſhments leaue to medicines? a far greater doubtleſs then they them ſelues be: & as they exceed nouriſhments, ſo greatly do they & beyond al compariſon exced the poiſons. Wherefore if the moſt of creatures in euery nation be a fit matter of medicine, greatly no doubt are all nations ſtored with them: which ſtore declareth, that as diſeaſes partly riſe of breach of diet, & partly through poiſons, ſo Nature would furniſh vs with medicines in nũber anſwerable to the cauſes of both: which being not ſufficient, argueth that Nature miſſeth of her purpoſe, hauing ſufficiently declared her endeuour: but Nature alwaies bringeth her workes to perfection, except in caſe of monſters, which are not ordinary.

Wherefore her will, (she being an instinct of Gods) euer going with the execution thereof, must needs performe that to vs which she pretendeth in the varietie. But that thou maist (gentle reader) haue better holde and greater assurance of the sufficiency of thy countrie medicines, I will set downe briefly according to the variety and sorts of all diseases cured with medicine, medicines taken from our natiue soyle aunswerable vnto them, and effectuall to cure them. And because medicines haue relation to diseases, I will first touch the diseases, and thereto ioyne the medicicines. All diseases are either in the complexion, or frame of the bodie, such as are in the complexion are all cured by medicine; which I named in the beginning of this treatise one of the instruments of Physicke. Of diseases in the frame, these onely are cured with medicines; Quantitie superfluously increased, or diminished: obstructions, ouerstraightnesse or ouerlargoesse of passages in the bodie. These are onely the diseases properly to bee cured with medicine: other diseases which rise of these, either of their owne accord vanishing by the cure of these, or else to bee cured by surgerie, as euill figure and shape through want of proportionall quantitie, that beeing restored, the figure forthwith returneth; or if not, rather is to be cured with helpe of hand. And luxation of ioynts, and euill coupling of partes, if they rise of distemper onely, that beeing taken away with medicines, returneth oftentimes with it good situation of partes. Likewise, the situation peruerted through distemper, the complexion beeing restored, the other consequently do followe.

Now

Now, hauing declared in generall the diſeaſes which onely require medicine; that euerie diſeaſe may haue his proper one, I will ſubdiuide them more particularly, ioyning to euery diſeaſe that medicine which thereto belongeth. The diſeaſes in the complexion are either in all the parts of the temper thereof, or elſe in one or twaine. In the whole complexion are ſuch as are ingendred of venemous cauſes: and thoſe either ingendred in the body, or happening thereto outwradly they which are ingendered in the bodie, are Cankers, Leproſies, falling ſickneſſe, Suffocation of the matrix through nature corrupted, Swoonings through corruption of Wormes ingendred in the body. And theſe bee the diſeaſes of venemous cauſes bred in the bodie. Such as happen thereto by outward occaſions, are either by poyſon taken into the bodie, or by outward touching procured: taken into the bodie, as the poyſon of *Toades*, *Henbane*, *Nightſhade*, *Hemlocke*, *Ratſbane*, *Quickſiluer*, and ſuch mineralls, and laſt of all infected aires cauſing peſtilence, and Carbuncles. Such as are outwardly procored, are either without woundes or with woundes: without wounds, infection paſſing from one to another, as the French pockes. With wounds, venemous bitings and ſtingings of beaſts, as of Serpents and madde Dogges. And theſe are all the diſeaſes ſaid to bee in the whole temper of the bodie. which hauing firſt ſhewed to be ſufficiently cured by home medicines, in like manner will I proſecute the reſt. And herein (gentle reader) thou art not to looke I ſhould ſet downe all medicines which our native

ſoyle

soyle is knowne to bestow vpon vs for cure of these diseases, which would growe to an infinite volume, I herein referring thee to the workes of those who of purpose haue written of the nature of simples, and are authors of practise, but it shall I hope suffice for this purpose to picke out amongst a great many, those of choise for these diseases. And first to begin with Cankers, which being not exulcerated but remayning humors, are cured (if with any medicine) by the iuyce of *Nightshade*, all the sortes of *Endiue* and *Succorie*, with *Agrimonie*, with *Saint Iohns wort*, wilde *Clarie*, called *Oculus Christi*, the flesh of *Snayles* boyled, *Crayfishes*, greene *Frogges*, and to conclude, with all kinde of metalls and mineralls: and among them *Leade*, how so euer it be vsed, is most soueraigne. If it bee exulcerated, then herein haue the mineralls and metalls the chiefe place. To the exulcerate Canker belongeth the Woolfe (which is nought else, but a Canker exulcerated.) The Gangrene and *Spacelus*, are cured by the remedies of the Canker and Woolfe, the one beeing a degree of an Vlcer in which the partes begin to bee mortified, the other when they haue now lost life altogether. The leprosie is an vniuersall Canker, and for outward medicines requireth no other: among the inward, *Plantine*, *Whay*, *Hedgehogs* dryed and drunke, helpe greatly. And thus much for Cankers and Leprosies, which as they be diseases hard to bee cured by any medicine, so receiue they as great helpe by these our home medicines, as by any of strange countries. The falling sickenesse, if it be in such as are aged, and haue beene

long

long diſeaſed therewith, is a diſeaſe hardly or not at all to be cured. But where it is curable, theſe medicines bee comparable with the beſt: the roote of the *Muſſetoe* of the *Oake*, the runnet of an *Hare*, the *Peonie* roote, *Enula campana*, the ſcalpe of a Man, an Aſſe hooſe, *Hyſſope*, the myltof an Horſe, the ſtones which are found in the mawes of the firſt broode of Swallowes, fiue leaued graſſe, the iuice of the *Couſlippe*, the iuice of *Horehound* with *Honie*. All ſuffocations of the Matrix are cured with *Plantine*, *Penerial*, *Herbgrace*, and by an infinite number of home medicines. Wormes and that infection, is taken away by *Coriander* ſeed, *Colewort* ſeed, *Garlike*, *Wormwood*, & in a manner with all bitter hearbs, with the iuice of *Purſlane*, with the tylings of *Stags* horne, little inferiour in vertue to that which is commonly taken for the *Vnicornes* horne. *Peach* leaues, *Hyſſope*, *Mints*, *Purſlane* ſeed. Thus much touching medicines againſt diſeaſes ingendred of venemous cauſes within the bodie. Now touching ſuch as happen by outward occaſions: and firſt of thoſe that by mouth are taken into the body. Againſt which generally it helpeth greatly to drinke ſtore of butter in ſteed of oyle, with warme water or the decoction of *Flaxe* ſeed, *Fenigreeke*, *or Mallowes*, and thereupon a vomit: which done, *Sothernwood*, the roote of *Seabulwer*, the ſeed of *Nep*, the iuice of *Horehound*, the ſeed of wild *Rue*, *Walnuts*, *Turnops*, *Herbgrace*, fiue leaued graſſe, with an infinite number of native medicines, expell the poyſon, and reſtore the patient. More properly to the poyſon of *Cantharides*, belong *Penerial*, to *Butreſſu* all kinds of *Peares*, and womans milke: to the *Salamander*, *Chamepitis*, *Seabolt*

roots

rootes: to the wormes of the *Pine* tree, such as cure the poyson of *Cantharides*: against the poyson of of the Toad, the rootes of *Reedes* and *Cyperus*: against the *Chameleon*, radish roots and *Wormwood*: against *Ephemerum* Asses milke or Cowes milke, hot: against *Dorycnium*, Goats milke, Asses milk, Cockles, and Gray fishes: against the poyson of *Aconitum*, *Organ*, *Hearbgrace*, *Horehound*, the decoction of *Wormwood*. Against *Chriander*, *Wormwood*, salt broth made with a *Goose* or *Hen*, which expell also the poyson of *Flewort*: the poyson of *Hemlocke* is cured with *Mint*, *Hearbgrace*, *Nettle* seed, *Bay* leaues, which also cure the poyson of *Vgh*, and *Carpasus*. The poyson of that kinde of *Crowfoote*, called *Sardonia*, is cured with drinking store of *Mede*, and Milke: Henbane with Nettle seede, wilde Endiue, Mustard seede, and Rocket: *Ceatusa*, with *Mede*, hot milke: Peach stones, with the decoction of Barley, with the decoction of Mallows: Quicksilver, with store of Milke drunke. *Mercurie* sublimed with Crystall: Lime, *Orpiment*, Ratsbane, and such like, with the decoction of Flaxe seede, and Milke with *Mede*. And to conclude this point, there is no kinde of poyson, but it findeth cure by our countrie medicines without borrowing. Thus much for the cure of poysons taken into the bodie by eating or drinking of them: Pestilences are cured (if with any medicine) with *Angelica*, *Carduus benedictus*, *Arsmake*, worne about the bodie, the roote of Pimpinell, of Tormentil, Hearbgrace, Setwall, Walnuts, the pouder of S. Johns wort, Iuniper berries, Veruen, and the chiefe of all, the noble simple water *Germander*, and the *Dwarfgentian*.

tion. For pestilent sores and Carbuncles, Scabious, Orbis, Louestrife, and the Marigolde: to the pestilence may bee referred the small pockes and such like, which agree in medicine also with the pestilence. And thus much for the cure of poisons. Against bitings and stings of venemous beastes, and poysoned weapons, there are also both generall and particular remedies. The generall are these: the ashes of the cuttings of the Vine and of the Figge tree, with Lee, Leekes, Onions, Garlicke, the Sea water, mustard seede, Endiue, Heth, the roote of the Sea Huluer, Bay berries, Hearbgrace, Dill, Sowse breade, Fenell, Peneriall, the runnet of an Hare, the Wesell, and these generall: particulars, are such as follow. Against the bitings of *Phalangium*, the seede of Sothernwood, Aniseede, the seede of Trifolie, the fruite of *Tamarinke*. Against the *Scolopendra*, wilde Rewe, Thyme, Calamint: against the Scorpion, Basil seed: against the biting of a Viper, Adder, Snake, &c. Sothernwood, Bayes, green Organ, the Bramble, the braines of an Hen, Cole seede. Against the bitings of a madde Dogge, Crowe garlike, the riuer Crabbe, Balme, an actuall cauterie, the liuer of the madde Dogge broyled, the bloud of a Dogge drunke. And thus much for the bitings and stingings of venemous beasts, which also serue against poysoned wounds, else to be cured with the medicine which respecteth properly the poyson wherewith the weapon hath beene infected. The infection without wound is the French pocke, whereof (sufficient hauing beene saide before) I will heere say nothing.

This then shall suffice to haue written of the cure of all diseases rising of venomous causes, wherein (if Nature of her owne accord as it were, and in this great neglect of our Country & native medicines) hath shewed her selfe so liberall, how large would shee be, if with sette purpose and carefull endeuour greater triall of things were had, and proofe made by learned and discreet men. Now follow the diseases which are by the excesse or defect of one or two parts of the temper, which are hot, cold moist, and drie, simple or compounded: which if they be not procured by euill humours, then require they altering onely by contrary qualities. If by them, as fleame, choler, melancholie: then are these humors first to be auoided and diminished.

Such as require altering, are cured by natures of contrarie qualitie, not onelie generally, but euen answerable to all degrees of excesse. And first to beginne with hot diseases of the first degree, they are cured with such contraries as follow: Barley, sowre Grapes, Roses, Violets, the Oake, Quinces, Damsings, Pellitory of the wall, Docks, Peares, Apples, Hartshorne, the flowers and whole herbe of Mallowes.

Of the second degree: the water Lillie, Ducksmeat, Knotgrasse, Vine leaues, the Bramble, Plantane, Cheries, Lead, Ceruisse, Barberies, Corncombers, Mellons, Gourds, Citralls, whites of Egges, Medlers, and Seruices.

Of the third; Pursiane, Housleeke, Mandrake, Henbane.

Of the fourth; Hemlock, Poppie. Thus much for hot diseases.

Medi-

Medicines for cold diſeaſes, are theſe hot which follow. Of the firſt degree; Bugloſſe, Borage, Fumitorie, Sage, Horſehoofe, Maydenhaire, Butter, Lillies, Flaxe-ſeede, marrow and fat, Chamomile, Fenigreek, &c.

Of the ſecond; Dill dry, Mugwort, Parſeley, Saffron, Honie, Balme, Salt, &c.

The third; Aniſe, Folefoote, Calamint, Commine, Fenell, Hyſſope, Mints, &c. The fourth; Garlicke-creſſes, muſtard, Celendine the great.

For moiſt diſeaſes theſe medicines are good; Of the firſt degree dry: Cabbage, Beetes, Chamomile, Fenel, Beanes, Fenigreek, &c. Of the ſecond; Dill, Mugwort, Shepheards-pouch, Doddard, Lintils, Hony, Roſemary. Of the third; Wormewood, Germander, Hyſſope, Iuniper, Fiue leaued graſſe, Organ, Horehound, &c. Of the fourth; Garlick-creſſes, muſtard-ſeed, wilde Rue.

Dry diſeaſes haue theſe medicines, Buglos, Malowes, Turnops, Endiue, for the firſt degree. The ſecond; Violets, Water-lillie, Lettice, Purſelaine, &c. The third, and fourth degrees, as theſe are ſtill ſupplied by ſtrange ſimples; ſo are they recompenced by increaſe of quantities of moyſt in the two firſt degrees. And thus much touching medicines belonging to the cure of diſeaſes in one part of the temper, which beeing in two parts, and without humour, require either temperings the ſimple qualities aforeſaid, in diuerſe ſimples, or natures wherein ſuch two do exceede; which becauſe they be as plentifull as thoſe I haue before mentioned, and that heereof none makes doubt, I will not touch. If this double diſtemper riſe of humor, as for

the most part of it doth: Then is that humor to bee diminished or altogether to bee voyded out of the bodie, and then the distemper remaining to bee altered. The humors are properly to bee voyded by purgation, other waies there bee diuerse: as exercise, fastinges, sweating, vrine & such like. But properly the vacuation of fleme, choler, melancholie, which are the causes of this double distemper, belongeth to purging medicines: which purgations, as the greatest doubt is of natures prouision in them, so they beeing supplied by our countrie soyle, the greatest part of this controuersie may seeme to bee decided.

Purgations are eyther by vomit, or by stoole: by vomit our natiue soyle ministreth great choice, as, verie gentlie, the radish rootes with the seed; the pepon roote and nettle seede: with more vehemencie, solesoote, leafe and roote, the middle barke of the wall nutte tree, and the long blossomes thereof: and yet most vehemently the seedes of broome and the flowers thereof: and these for vomit. By the stoole, and first to purge choler: the flowers and leaues of the Peach tree, Violets flowers and seedes comparable with Rheubarbe, the great garden docke called the *Munkes* Rheubarbe, Damaske roses, wilde Saffron, the pouder of Fetherfewe, all the kindes of spurges, the root of the wilde Cowcumber, the roote of Bryonie, and Coloquintida. Melancholie is purged with Coloquintida, the oke fearne, the iuice of Mandrake, the flowers of broome, bearefoote, and Antimonie. Fleame and water are purged with Coloquintida, the iuice of Rhineberries, the grosse

barke

barke of the Elme, the iuice of the roote of Walworte, of Elder, the gardine Flowerdeluce roote inyced. The dry leaues of Laurell, the seawythwind, scurby weede. These are a showe of our Enlgish store of purgers: which if they bee too strong, then are they to bee ministred in smaller quantitie mixed with those of feebler working; if too weake, then are they to bee sharpened with quicker. If they offend any part, they are to be corrected partly with cordialls, and partly with medicines respecting such partes as they annoy. Which wantes are not onely to bee charged vpon our countrie medicines, seeing euen the best of foreyne purgers are to bee touched with the same. As scammonie is corrected with quinces, otherwise troubleth it the stomach with a griping and gnawing, it purgeth ouer vehemently, it hurteth the liuer, and is enemie to the heart, and doth exulcerate where it passeth, and procureth dysenteries, that is to say, vlcers in the guts. Turpeth is corrected with ginger and long Peper, Mastich with oyle of sweete Almonds, and Suger, else ouerthroweth it the stomach, troubleth, & ouerdrieth the body. *Coloquintida* with oyle of sweet almonds, goom, tragacant, or mastich, else troubleth it vehemently the whole bodie, procureth the bloudie flixe, and miserably tormenteth the guts. So, Agaricke requireth to be steeped in wine with ginger & cloues, yet scarce abstaineth it from ouerthrowing the stomach. Cassia marreth the stomach, and requireth to bee mixed therewith stomach medicines. The excessiue drinesse, and binding of Rheubarbe is corrected with some moystening syrope. *Also* re-

quireth Mastich and Goome Tragacanth to mitigate the fretting thereof. *Sene* marreth the stomach, and either through windinesse, or through vehemency of scouring, tormenteth the body, and therefore needeth Ginger, Cinamon, or Spike, sweet Prunes, fatte broth, and Raisins.

Hermodactiles offend the stomach, & cause winde, and require Ginger, Cumine, or Spike: and to be short: there is no purger of strange drogues which requireth not correction of great faults; which correction is taken frō such medicines as respect those parts chiefely which the purgation dooth annoy, whereof such is our store, that in all parts we be sufficiently armed therewith. But of these shall heereafter be spoken.

Now, if any man thinke, for want of *Cassia*, *Manna*, *Sene*, *Rheubarb*, these humours cannot be voyded, or not so well; let mee then knowe how the *Grecians* wanted them, and yet found no lack, vsing onely *Scammonie*, *Helleborus* and *Colocynthis*, *Aloes*, and *Agaricke*, for their chiefe purgations: The other beeing brought in of late in comparison, by the *Arabians*; vvho both in knowledge of Physick, and in the works thereof, were farre inferiour to the *Grecians*, to whom I say (I meane the ancient of them in *Galens* time and before) neither *Manna*, nor *Cassia*, nor *Sene*, nor *Rheubarbe*, nor *Hermodactiles*, vvere known either at all, or at the vttermost for purgers. And as for *Manna*, *Fuchsius* saith, that certaine hauing beene about the *Mount Libanus*, made report that the inhabitants of that mountaine, hauing eaten their fill thereof, neither feele themselues any whit troubled therewith, nor their bodies loosed,

but

but vse it for an ordinary sustenance. Whereby again appeareth a great diuersitie of working of strange medicines according to the variety of countries. But what should we say of the nature of purgers, it is doubtlesse one of the hardest points at this day in all naturall Philosophie, neither minde I at this present to deale therein: but this may I say, as by preparation, one nature may according to the varietie thereof, receiue diuerse, yea contrary vertues; so seemeth it to me that this vertue of purging may be procured to natures of themselues destitute thereof, by preparation.

Diuerse and in a manner all the metalls, and mineralls, being burnt and washed, giue ouer their fretting nature, and quicksilver (which of it selfe it is not sublimed, or precipitated) becommeth a vehement scouring medicine: so likewise Antimonie, before it be turned into glasse or oyle, is not known to purge the bodie: which being done, is greatly commended against the Dropsie, the French pocks, melancholie, and diuerse other diseases, which it cureth by purging. So that it seemeth, art of preparation, as it maketh no nature (that being a worke of the vniuersall nature) so may it not onely bee a preparer, but euen a maker of medicines: which medicines are not natures, euen as health, and sicknes are not of the nature of mans body, but euen accidents thereto.

Which being certaine, let vs then consider what an infinite variety of medicines wold arise of things, the same being vsed not only entire, but diuersly prepar'd & euen corrupted: wherin the industry of *Alchymists*

is verily greatly to bee commended, and farre more excellent then the common *Pharmacopolia* rather so to bee called then *Pharmacopolya*, by the skill whereof diuerse natures in one thing are so exactly seuered, euery one hauing a diuerse operation. Now ofttimes because the humor to bee purged is grosse and tough and so hardly yeelderh to the medicine, or hath some other euill qualitie wherewith it might greatly hurt the parties, whereby it passeth; nature not forgetting this point, hath as aboundantly supplyed such helpes in this behalfe, as neede requireth: as for the preparing of choler, Plantaine, Roses, the verdiuice of the grape, endiue, suchorie, lorel, sperage, &c. For melancholie: violets, borage, bugloss, baulme, fumitory, doddar, ceterach, or fingerfeane, &c. For fleme: fenel, persely, betonie, eeppe, penerial, thyme, sauerie, germander, &c. Of these I lesse stand vpon, because the preparers of humors are least in controuersie, although from hence may an argument bee drawne not lightly to bee passed ouer, to proue the store of purgers, seeing nature hath ministred sufficiencie of preparers, and as it were harbingers to the purgers of countrie yeelde. But I wil drawe to an end: and thus much shall suffice for this present purpose to haue said of medicines, belonging to the cure of all diseases in complexion. The other kinde of diseases are in the frame of the body: and of those, if quantity bee superfluously increased, and that in the whole body, medicines which do vehemently waste, as those of the third degree hot, diminish the same. If in the part onely, medicines which we call eaters, and fretters,

fers, dispatch the same: as coperous, the ashes of purge, burnt alum, mercurie sublimed and precipitate, verdigreece, burnt salt, &c. If measure be diminished, and that without losse of substance, the glewing medicines bring cure: whereof our native soile is so stored, that for wounds, the Surgions need neither to send into Barbarie, nor India: as Plantane, Hounds tonge, the flowers and leaues of willowes, yarrow, carduus benedictus, betony, scabious, veruen, elme leaues, adders tonge, moone worte, hearbe turpence, Selfe heale, and these if the wounds bee in the fleshie partes. If it be breaking of bones, such are ioyned with fine flower, the brayne of a dogge, with woll, and the white of an egge, the holybocke roote, the mosse of the oke, glewe, roses, worme woode, &c. If there be losse of substance in the fleshie parts either by wound, or vlcer, Incarnatiues fayle vs not: as barlie meale, fenegreeke flower, fighene meale, and to bee short all such as bee of the first degree hot and drie, without egernes or felnes. Now the diseases in straightnes of passages or obstructions, if they arise of the humors afore said, and in those places whereto the medicine may conueniently come, then are they to be sette free by purging. If vpon other causes, or in such places wherto the force of the medicine which purgeth cannot come, or hardely entereth, or of such causes as be no humors, but through some other strange matter, or by straightnes of the vessells, wherethough the passage is, then are other remedies to be vsed whereof we haue great plentie, as softners, loosers, and such as doe enlarge the pores of the bodie, of which sorte are such as bee

not

not aboue the first degree hote: as Chamomile, Lillies, new butter, Swines greace, Linseed, Fenigreek, Brionie root, all marrowes: Also medicines which make the matter thin, or cut it and diuide it into sundry parts, of which sort are they of the second degree hot to the third degree, as Dill, Peneriall, Sauerie, Organ, Thyme, Marioran, Saint Johns wort, Worme-wood, &c. Now, if the humour prepared be to be voided by place medicine, then salt, salt water, Lie, Ashes, Alume, and Lime, take place; and if more vehemencie bee needfull, Calamint, wild Cresses, Triacle, mustard, Garden Cresses, Mustard seed, nettles, dragons, all the spurges are to be numbred among the best: and if these serue not, the root of Crowfoot will make the supply. If the humour cannot be voided conueniently, except it be altered into another matter, of which sort is pent bloud out of the veines, then are ripening medicines first to be applyed: as butter, wheat-flower, Sorel, Horsehoof, Lillies, Marshmallowes, Onyons rosted; which all are singular ripers. If the matter be rough & clammie, these scourers auoyd that inconuenience; Endiue, Suchorie, Red-roses, Plantaine, Houseleeke, Agrimonie, Betony, Hony, Horehound, Wormewood, Baulme, Pimpernell, Watergermander, &c. Now, if the matter which stoppeth be the stone, as in the kidneyes, or bladder, then are these medicines most conuenient for that vse: Grummell seed, Goates bloud, the iuyce of Mugwort, Seahuluer-root, the stones found in the great snayles heads, radish roots, Saxifrage, &c. If any hard matter be in other parts, the softners and wasters, & dissoluers are to be applyed.

Thus

Thus much touching the cure of obſtructions and ſtraight paſſages, which according to the varietie of place where they light, cauſe ſundry diſeaſes, or rather take to thē ſundry names. As in the braine, the Apoplexie; in the bladder of Gall, the yellowe Iawnes; in the Splene, the black: in the ſynewes of motion, the palſey or trembling; in the lungs Aſthma, and ſo foorth.

Now, if theſe paſſages be too large, they are to be ſtopped and ſtreightned with cooling and drying medicines, of which ſort in a manner are all of ſharp and ſowre taſte; as Vine-leaues, the Brier, and the Bramble, Barbaries, Medlers, and Seruices, Quinces, & ſuch as are of themſelues, or by mixture with liquor clammie, as wheat flower, beane flower, the white of an egge, plaiſter, waſhed lime, Litharge, and Ceruſe.

Now moreouer, becauſe in all good cure, not onely the cauſe of the diſeaſes is to bee oppugned, but the part alſo to bee ſtrengthened, which muſt needs (partly by the cauſe of the diſeaſe, and partly euen by the conflict of the ſame cauſe with the medicine) be feebled; that nothing be wanting vnto vs for the reſtoring of health, nature hath prouided euen ſpeciall munition for euery part of the body, that the whole furniture againſt all diſeaſes might be complete. As for the head, Aniſeedes, Folefoot, Betony, Calamint, Eyebright, Lauender, Bayes, Marioran, Piony, Sage, Rew, or herbgrace, Lettiſe, the leaues and flowers of vvater Lillies, Roſes, garden nightſhade. For the lungs, calamint, dragons, licoras, Enula campana, hiſſop, linſeed, horehound, the lūgs of a fox, ſcabious, water germander, barly, gardē poppe,

poppe violets, horsehoofe. For the heart, bugloſſe, borage, ſaffron, baulme, baſill, roſemary, violets, the bone of a ſtagges harte, roſes. For the ſtomach, wormewood, mints, betonie, baulme, mint, quinces, medlers, Sorell, purſelane. For the Liuer, Dartſpine, or chamepitys, germander, agrimonie, fenell, endiue, ſuchorie, liuer worte, barbaris. For the ſplene: Maiden heare, ſperage, fingerfearne, dodder, dodder of thyme, hoppes, the barke of the aſh tree. For the kidnies: Sea huluer, Grumel, Parſeley, Knecolme, ſaxifrage, Mallowes, Plantane, Pellitorie of the walle. For the wombe: mugwort, peneriall, fetherfewe, ſauine, walwort, Iuniper. For the Ioynts: chamomile, ſaint Iohns wort, organ, rue, multen, and cowſlips, the leſſe centaurie, and chamepitys.

Thus haue I (gentle reader) briefely run ouer the diſeaſes cured by medicine, hauing paſſed by thoſe which eyther riſe of theſe, as euill figure by immoderate exceſſe, or defect of quantitie, vnequally increaſing or wanting, or number, euill ſituation for want of good couplance through diſtemper, & ſuch like, as alſo the compounde of thoſe, which require (onely compoſition excepted) the ſame medicines. Whereby euidently maiſt thou ſee, the goodnes of God towards thee, in ſo plentifully furniſhing thine owne ſoyle with ſuch varietie of medicines: which if it yeeld thee ſuch plenty in this neglect & lothing of our countrie remedies, what fruite wert thou to looke for, if diligence and paines were vſed? Verily right well might wee both auoyde the daungers before declared, eaſe our ſelues of immoderate charge, and haue better aſſurance of our medicines

then

then wee haue : yea verie well ſatisfie our daintineſs euen with ſtrange ſimples, or finde out ſuch as ſhould not only in vertues match with the ſpices of Iudia (which is a plaine caſe) as Roſemarie matcheth Cinamon: Baſill, Cloues: Sage, the Nutmegge: Safforn Ginger: Thyme, Muske: Sauerie, the leaſe called Malabathrum, but euen in pleaſantnes of taſt expreſſe the ſame. And as Auens doth moſt liuely repreſent the taſte of cloues vnto vs, ſo likelie is it if ſearch were made, and this enterpriſe of examining and trying our natiue ſimples taken in hand by men of wiſedome, and vnderſtanding, wee ſhould no more be deſtitute of ſpices then *India* or *Arabia*, although neither *Indiſh*, nor *Arabicke* : and as the ſmall iagges of the rootes of Auens, faile little from cloues in taſte, ſo might wee as likely find that which were little inferiour to Cinamon, ginger, nutmegges, and mace, not onely in likeneſſe of working, but euen in ſimilitude of nature: but I will referre this to that time, when either men ſhall bee more carefull for publike benefit then priuate gaine, or ſuffcient allowance beſtowed on ſuch men as ſhold ſpend their daies only in ſearching out the vertues of natures, which at this time is greatly wanting, euen as for all other profeſſions of artes. Our Engliſh ſoyle is greatly commended, as it iuſtly deſerueth, for temper of the aire: & of ſuch as haue experience thereof, of ſtrangers, and great maſters of ſimples, for varietie of excellent medicines carrieth great praiſe, who report they finde ſuch ſimples in the valleys and woodes of our North parts, as they finde in the toppes of mountaines in the South countries. So that certaine gardines in England, eſpecially in London, are able to affourd great

varietie of medicines euen of forraine simples to all diseases. And if the Dittany of Candie, the Cipres tree, the Nicotian out of *India*, Coloquintida, the Almon tree, the Pomegranate tree, will brook our soyle, and flourish therein, as they doe, wee need not doubt, but certaine and sufficient prouision of all medicines, (I meane all kindes, but not all of euery kind, which were vnnecessary, neither can any country challenge the same) might bee made partly of a voluntary yeeld of the same, partly by planting, and sowing, with iust temper of the mould, and situation of the plant, out of our own country, both with lesse charge and lesse danger, for all diseases.

Now, if it bee demaunded, vvhy then both the practise is, and hath been hitherto otherwise; I will onely say thus much for answere, although much more might be said: The whole art of Physick hath been taken partly from the *Greekes*, and partly from the *Arabians*. And as the precepts of the Art, so likewise the meanes and instruments wherewith for the most part the precepts of the same art are executed: which hath bred this errour in times past, now by a tradition receiued, that all dutie of the Physician touching restoring health, is to bee performed by the same remedies, not in kinde onely, but euen specially with those which the *Grecian* and *Arabian* Masters vsed, who wrote not for vs, but for their *Greekes* and *Arabicks*, tempering their medicines to their estates, although their rules be as common as reason to all nations.

Galen saith in his first booke of preseruing health, he giueth the rules therof no more to *Germans*, then to Boares and Beares, but to the *Grecians*. Which decla-

declareth, they respected their owne nation both in rule and medicine; whom also the *Arabians* in the same poynt followed.

Now, we receiuing the same medicines with the rule, must needs fall into the absurdities afore-saide: Much like to the euill Musitian, which playeth onely vpon the instrument whereon his Master taught him, which if he assay vpon another, committeth diuerse discords among other euill graces in musick. But the wise and learned Physitian, being furnished with other arts more generall then his owne, whereto naturall philosophie most nighly approacheth, beeing a knowledge of all naturall things not of *Arabia*, or *India*, or *Greece*, but vniuersally, findeth in all Countries medicines for diseases, nature yeelding sufficiencie of contraries to all sorts of them, wherto the inhabitants are subiect, at the least, in all quarters, which rise not of a blinde tradition, but from a certaine knowledge of nature. This then I take to be the chiefe cause of this custome in vsing strange medicines, which ignorance of nature doth feele, & nourish daily. I blame none, neither tax I any man, & I dare say there is not a learned Physitian in this land, who is not able to performe this poynt with English medicines, if they would take the matter in hand: whereto I rather exhort them, then instruct them, beeing a thing sufficiently known vnto them. For it is not the Nutmegge, or the Mace that strengtheneth the braine, and cureth cold diseases, and moyst diseases thereof: but a drying and warming vertue, with a secret agreement which they haue with the braine to preserue the same, which being found as sufficient in Sage, in Rosemary, in

Betony

Betony and such like, the nutmegge and the mace, with such other spice, for that turne may bee discharged. The same may bee said of all strange natures, which although wee want, yet haue we such as are as sufficient to serue in steede: for as euerie nation hath a peculiar condition of the same diseases, so must the medicine also needes bee of another sort: and as the medicine varieth, so why the matter of the same medicine should not also varie I knowe not. The medicine varieth in respect of the complexion of the patient being other in one country, then in an other: which medicine is as it were seated in nature, which hath many qualities besides the medicinable, which qualitie if the medicine be good, must agree with the patients complexion: if not, then hurteth it greatly. If it agreeth with the complexion of a *Moore*, an *Indian*, or *Spaniarde*, then must it needes disagree with ours, which disagreement and want if it bee patched vp vnto vs by correctours, yet declareth that patching, that the medicine is rather by force constrained, then naturally yeeldeth it selfe to the remedie, and so of it selfe vnmeet. Wherefore as well the matter thereof is to be changed, as the medicine it selfe. And if those correctors neede also correction, what then? I will not say that all simples neede their correctors, although it be vnouched of some, and such as carrie great authoritie for their skill in Physicke. Thus haue I (gentle reader) for thy benefite I hope, made a way to the greater vse of our home medicines, wherin if I haue said freely my mind against strange drogues, thou maist vnderstand that otherwise the way were stopped to our English medicines, and

blame

blame me not, if I ſay aſmuch for ours, as the ſtrangers ſay for theirs. And if as yet by cuſtome it ſeeme hard to alter the common courſe, let each practicer looke to that, I ſet no lawes to any, onely I craue libertie in this point, both pleaſant and profitable to Engliſh men. Wherein I haue examples of excellent Philoſophers & learned Phyſitians, neither broach I any idle conceites of my owne. Of this mind is *Plinius Secundus, Fuchſius, Rolandus, Symphorianus, Campegnis, Octauianus Horatianus*, Phyſitian to *Valentinian* the Emperor, that all countries haue ſufficient medicines for all diſeaſes. I know much more might be ſaid of this point. But this I thought ſufficient for the preſent time, breaking as it were the yſe I hope to others, who hereafter ſhall more copiouſly deale in the ſame argument, or at the leaſt, drawing the firſt lines (of a more large treatiſe to my ſelfe which as leaſure, and opportunitie ſhall ſerue may hereafter be accompliſhed) this gentle reader I deſire thee to accept in ſuch ſort, as I offer it vnto thee euen with a minde to ſpend my daies according to my ſmall talent, for thy benefite. God keepe thy ſoule and bodie for euer.

FINIS.

A COLLECTION OF Medicines, growing for the *moſt part within our Engliſh Cli-* mat; approued and expe- *rimented againſt* the { *Iaundiſe,* *Dropſie,* *Stone,* *Falling Sickeneſſe,* *and Peſtilence.*

Set downe alphabetically, for the eaſe *of all, that ſhall haue occaſion to* vſe them.

Arnold. de villa noua.
Qui poteſt mederi ſimplicibus, fruſtra quærit compoſita.

At LONDON printed,
1615.

A Collection of English *Medicines, &c.*

Absinthium, Wormwood the infusion decoction, or iuce thereof, being taken the quantitie of three *cyaths* or draughts euerie day, cureth the Iaundise: *Dioscorides*, it thrusteth out the cholericke humors of the bellie, and auoideth them by vrine; wherby it cureth the Iaundise: *Galen*, *Paulus Aegyneta*. The creame of wormwood giuen by it selfe, is profitable to them that haue the Iaundise. *Anton. Donatus ab alto mari*. Wormwood giuen in meat and drinke is profitable, to them that haue the Iaundise. *Adam*, *Lonicerus*. Wormwood boiled with Smallage or mayden haire, is with great profit giuen against the Iaundise. *Ant. Mizaldus*. If hee that hath the Iaundise, doe drink two ounces of the iuice of wormwood, for the space of ten daies togither with sugar, hee shall bee cured of the Iaundise. *Gualtherus Riffius*. Wormwood boyled in wine and drunke, cureth the Iaundise: *Nicholas Spindlerus*. The seed of wormewood if it be boyled with the roote of the Flowerdeluce and drunke, doth verie much auaile against the Iaundise:

Wormwood. draughts.

Anton. Mizaldus.

A potion against the Iaundise and Scurvy

I haue giuen (saith the Author) that potion of wormwood which *Iohn Wierus* hath prescribed for the Scurvie, & haue very happily cured many of the Iaundise, and this is the forme of the potion. Take *Cemarum* of wormwood, our drie common wormwood, Iuniper berries bruised, goats milke, or for want thereof cowes milke or whey of milke, the quantitie of foure pyntes, boil it to the consumption of the third part, and let it be strained with expression, then mixe therewith a drachm of saffron in pouder, then againe let it boile another walme and straine it, this decoction must be giuen somewhat warme, thrice a day, *viz.* in the morning fasting, and at three of clocke in the afternoone, and at entrance into bed: by our owne experience wee knowe that wormwood wine doth cure the Iaundise. *Actuarius* saith that the sirup of wormwood doth cure the Iaundise, as witnesseth *Vitalis de furno*, and *Adolphus Occo. Abrotanum*, Sothernwood: the wine of Sothernwood being drunke, is verie good for the Iaundise, *Dioscorid. Acanthum* or Bearefoot: the rootes whereof which the Romans doe call *trifolium* three or foure rootes greene or drie boyled in water to the consumption of the one half, and expressed, and strained from the roots: giue thereof to drinke against the Iaundise: *Galenus.*

Sothernwood.

Bearefoot.

Sorrel.

Acetosa: eaten by it selfe and the decoction of the root boyled to the thirds, doth suddenly helpe those that haue the Iaundise: *Actius.* It is approoued in the Iaundise to giue the rootes of Sorrel: *Auicenna, Mesue. Valescus.* The roots of Sorrel drunke with wine helpeth those that haue the Iaundise: *Antonius*

Mizaldus

Mizaldus. A certaine man that had the Iaundise, vsed to eate the condite of Sorel, which he did eate in the morning fasting, and dranke thereupon a little endiue water, and so became hole as witnesseth *Amatus Lusitanus.* *Acetum*, Vinegar: If he that hath the Iaundise, and sitteth in the sunne, and doth draw vp into his nostrels most sharpe venegar, and do containe the same a little while, pressing his nostrels; it doth carry away the reliques of the Iaundise, which doe remaine about the eyes and the face. *Aetius. Paulus Fuchsius* and many others. For the yellownesse of the eyes it is good to smell to vinegar actually hot, because those subtile parts do ascend vp to the head, afterwards by reuerberation they do descend to the eyes, and there they ratifie the pores of the eyes, and after they exhale. *Marcus Catinarius* saith, it is our experiment. *Vinegar.*

Acorus, or Galengal: the decoction thereof and redde Cicers giuen to drinke, is a present remedie for the Iaundise. *Petrus Hispanus, Leonellus Faventinus.* Make a bath of the water of the decoction of *Acorus*, and it doth the same. A draught of the decoction of *Acorus* in water, cureth the Iaundise *Quintus Appollinarius.* *Galengal.*

Adiantum, Mayden or *Venus* haire: euery kinde of them, is profitable for the ouerflowing of the gall. *Dioscorides.*

Mayden haire boyled in wine or *aqua mulsa*, and dranke for some fewe daies together helpeth the obstructions of the liuer, and therefore consequenly is good against the Iaundise: so sayth *Adamus Lonicerus* And, generallie, *Omne adiantum, quia Iecoris obstructiones aperit, Ictericis confert.*

Euery

Euery mayden haire becauſe it doth open the obſtructions of the liuer, is verie good againſt the Iaudiſe: *Fernelius.*

Agaricke. *Agaricus*: agaricke, is giuen the quantitie of two drachms, to thoſe that haue the Iaundiſe: to thoſe that feele a feuer, it muſt begiuen with *aqua mulſa*, but otherwiſe in *vino mulſo*. *Dioſcorides.* Agarike hath a digeſtiue faculte, and doth cut and incide groſſe humors, and doth purge from the tournings of the bowels, and therefore it doth cure thoſe that are troubled with the yellow Iandiſe, through the obſtruction of the liuer. *Galen.* Agarike doth mightily open obſtructions in the Iaundiſe. *Nicholas Piſo.* Agaricke with rheubarb is an excellent medicine in the Iandiſe. *Gualtherus Bruel*: the often vſe thereof is good againſt the Iaundiſe, whether it be in potions, or in pils.

Agrimoni. Agrimonia (called commonly Eupatorium) the decoction of common Eupatorium or the iuice is with greate profit giuen to them that haue the Iandiſe. *Mathiol.* The diſtilled water drunke, cureth the Iaundiſe. *Adam. Lonicerus.*

Camepit. *Ainga*: (or *Chamepitios*) the leaues beeing drunke for ſeuen daies together in wine, cureth the Iaundiſe. *Dioſcor. Chamepitios* is a good remedie for them that be troubled with the Iaundiſe. *Galen.* The decoction thereof cureth the Iaundiſe. *Meſue. Fernelius* affirmeth that it is a good remedie for the Iaundiſe; and *Petrus Bayras* ſaith that it cureth the Iaundiſe: Being giuen to drinke with *melicrato* it cureth thoſe that haue the Iaundiſe. *Iacobus Syluius.*

alchekengi *Alcechengi*: the berries thereof being drunk with ſome conuenient liquor, doth purge the Iaundiſe by

vrin

vrin: *Anthon. Fumanellus.*

Allium or garlicke: *Praxagoras* doth mixe garlick with wine and Coriander againſt the Iaundiſe. *Anton. Mizald.* *Garlick*

Aloes being giuen the weight of a drachme to drinke, doth purge the yellow Iaundiſe, *Dioſcorides.* *Adam Lonicerus*, if the cauſe of the Iaundiſe doe proceede from obſtruction of phlegme or groſſe choler, as for the moſt part it doth, take one drachme of Aloes in the forme of pils, an houre before ſupper and it is an effectuall remedy if it be continued euery other day: & if it be too weak to purge let it be ſtrengthned with three or fower graines of *Diegridium: Io. Arculanus.* *Aloes* taken with goats milke cureth the Iaundiſe: *Quin. Apollinares.* To euacuate choler in the Iaundiſe, *Aloes* in the forme of pils is verie much commended. *Leonellus Fauentinus.* *Aloes*

Ambubeia, Common *ſuccorie*: The whole plant boyled and drunke, helpeth thoſe that are troubled with the yellow Iaundiſe. *Mathiolus.* ſee *Intybus.* *Common Succorie.*

Ammoniacum: gum *Ammoniack* being giuen to the quantitie of two ſcruples with *mulſo* & the roots of *Cappars* or with *Aromaticall* wine, it is good againſt the Iaundiſe, and helpeth them that bee falling into the Dropſy, auoiding wonderfully by the belly, the obſtructions of the bowels: *Iacob. Hollerius.* *Ammoniacum* is commended againſt the Iaundiſe, for it is verie forcible to deliuer from obſtruction, for it cureth the Iaundiſe, and thoſe that are readie to fall into the dropſy through the ſame. *Nich. Piſo.*

Amygdala, Almonds: the kernells of wilde Almonds bruſed with vineger, and ſtrained, and the liquor expreſſed, and giuen in the morning to the *Almonds.*

ſicke

ſicke patient, vpon a faſting ſtomach, or in the euening at the entrance into bed, is good againſt the Iaundiſe. *Hieronimus Bruſwicenſis.*

Pimpernel. *Anagallis*, pimpernel: ſome vſe the iuice therof to purge the head by the noſtrils, if any of the Iaundiſe dee reſt about the face & eyes: *Aetius, Fuchſius, Anton. Donatus.*

Bugloſſe. *Anchuſa*, red bugloſſe, (ſo called in ſhops) the firſt decoction thereof is giuen to them that haue the Iaundiſe: and if there bee withall a feuer, it is giuen with *aqua mulſa. Dioſcorides*: *Adamus Loniceruus.*

Onoclea. *Anchuſa* called *Onoclea*, hath the propertie to cleanſe and purge bilous, and cholericke humors, wherfore it is giuen to them that haue the Iaundiſe: *Galenus.*

Two ſpoonefuls of the dried roots, taken in three draughts of water to drink, is good for the ſame purpoſe: *idem Galenus.* The root of red bugloſſe boyled in water to the thirds, is drunke for the Iaundiſe: or contunde and bruſe one drachme in odoriferous wine and drunke, is good for the ſame. *Aetius.* A full ſpoonefull of *Anchuſa* bruſed and giuen with *mulſa* for the Iandiſe. *Nich. Myrepſus.*

Anchuſa, called by *Dioſcorides Onoclea*, & by ſome is the root of red bugloſſe: let it be boyled with *mulſa* if there be a feuer, or in water or thinne wine, adding thereto ſugar or honey, and giue the decoction thereof to them that haue the Iaundiſe, or two drachms thereof reduced into pouder, and giue it in foure ounces of *mulſa*, or thinne white wine: *Iacobus Hollerius.*

Gooſe dung *Anſeris ſtercus* Gooſe doung: It is a countrie medicine to cure the Iaundiſe, giuen the weight of

two

two drachms in wine for ſom daies: this is prooued. I ſuyth the Author am wont to cure with this following medicine the Iaundiſe (which medicine is vſed in *Friſia* by the common people in the Scuruie) but eſpecially if it be the black Iaundiſe: I take gooſe dung, and oxe dung, ſuch as haue fed onely vpon graſſe, of either a like quantitie, that is to ſay the quantitie of three acorns, or two cheſnuts, and I macerate them for a fewe houres in foure pintes of Rheniſh wine for the richer ſort, and in ſtale beere for the poorer, afterwards I ſtraine it through a linnen cloth gently and ſo let it ſettle; then I take two ounces of Radiſh roots ſliced and bruſed, then infuſe it in ſome fit liquor, wine or beere, and let it macerate for a night, then in the morning ſtraine it, and mix it with the firſt liquor of the gooſe and oxe dung, and ſo being mixt together vſe them: and that it may be the better for the taſte, bruſe lightly nutmeg & cloues and let it hang therin tyed in a peece of linnen: of this liquor as often as the ſicke will, let him drinke thereof, ſo that in the whole time of his cure, let him drinke no other drinke: This medicine although it bee ſomewhat ruſtical and common, yet is of great vſe in this buſineſſe, as we finde by experience, ſo that neuertheleſſe thoſe things aperitiue bee not neglected, which by the art of Phyſicke ought to be giuen. And if we conſider the ingredients of this medicine, it expelleth the Iaundiſe by vrin, for this potion doth conſiſt of diureticks and of ſubtill parts: for we ſee how much the Radiſh auaileth, that being taken by any manner of meanes cureth the Iaundiſe. The gooſe dung is of that hot faculty that it burneth the

graſſe

graſſe where it lyeth: heerehence wee may gather how, and of of what ſubtile and thin parts it is, and how mightily it moueth vrin, being tranſfuſed, with ſome conuenient liquor. The dung of a bull hath alſo the ſame vertue, cheefely if it bee gathered in the fields. Some that are ſuperſtitious will haue that dung gathered that hath redde haires; but that is not neceſſary, ſo that it be gathered in the field where they feede on graſſe: Some gather it in the winter whiles they feede on hay, but euery man may doe as they pleaſe: And this ſaith the Author is my experiment.

Goſe graſſe. *Aparine*: gooſe graſſe: the diſtilled water thereof, taken twice or thrice a day, the quantity of three ſpoonefulls, is an excellent remedy againſt the Iaundiſe. *Adam. Lonicerus: Nich. Spindlerus.*

Smallage. *Apium*: Smallage. The roots of Smallage boyled in ſome *Apozem*, and being ſtrained and drunk, helpeth the Iaundiſe: *Fernelius.*

Garden Smallage, or the ſeed of common parſly, is giuen in white wine for the Iaundiſe: *Anton. Mizaldus.*

Saltwater. *Aqua ſalſa*, ſalt water: *Aſclepiades* miniſtred ſaltwater for two daies together againſt the Iaundiſe: *Celſus.*

Aquilegia: Columbine: the roots thereof giuen being bruſed, the weight of a drachme, with Saffron the weight of halfe a drachme, drunke in wine, & the body couered forthwith and cauſed to ſweat, it doth very much auail againſt the Iandiſe: *Adam Lonicerus.*

The ſeeds of Columbine, as thoſe that doe write of the vertue of herbs, giuen in the wine of Candy the quantitie of 2. drachmes adding thereto a little

ſaffron,

saffron, cureth the Iaundise, but the sick must forthwith sweat in his bed. *Matholus.* Take the seed of Columbine the quantitie of a drachme, of Saffron a Scruple, and with an ounce of vineger and two ounces of Celendine water, mix it and giue it in the morning fasting, and in the euening at the entrance into bed, and drinking nothing thereupon, it purgeth the Iaundise by vrin, but with the draught taken in the morning wee may mixe sugar. *Hier. Brunswick.*

Arthemisia, Motherwort: some giue the distilled water to drinke, against the Iaundise: *Gualtherus Ruff.* *Artemesia* with the leaues of harts tonge and a little wormewood boyled in wine and drunke, is good against the Iaundise: *Quint. Apollin.* *Motherwort.*

Asarum Asarabacca: cureth the Iaundise by opening the obstruction of the liuer and splene: *Fernelius.* *Asarabacca* put in sirup, cureth the Iaundise through oppilation, and properly the infusion thereof, *Pet. Eayrus*, put into must or newe wine so that it may boile therewith, cureth the Iaundise: others put *Asarabacca* in Must for three months, then they straine it, and giue the same wine, and it is wonderfull against the Iaundise, *Idem.* Wine of *Asaron*, cureth the Iaundise: *Dioscorides.* Beere of *Asarabacca* is exceeding good for the ouerflowing of the gall: *Ioan. Placotamus.* *Asarabacca.*

Asparagus: Sperage the root therof boyled with figs or Cisers and so taken doth cure the Iaundise: *Dioscorides.* The wilde root thereof is good against the Iaundise, the seede thereof also giuen in drinke is good for the same: *Carolus Clusius*: the roote of *Asparagus* boyled in wine by opening the obstructions *Sperage*

obſtructions of the liuer, cureth the Iaundiſe. *Adam. Lonicerus.* As well the root as the ſeed helpeth the Iaundiſe. *Fernelius.*

The rootes of *Aſparagus* boyled with thinne white wine, is giuen the quantitie of foure ounces for a time, againſt the Iaundiſe. *Marcus Gatinaria.*

Daffodil. *Aſphodelus*, Daffodil, the roote drunke with wine helpeth the Iaundiſe. *Mathiolus.*

Coporas. *Atramentum ſutorium*, or *Calcanthum* called in ſhops Vitriol, I finde very effectuall to purge the head in the Iaundiſe. Vitriol alſo diſſolued in womans milke. *Aetius.*

Orach. *Atriplex*, *Orache*, or *Orage*, the ſeede drunke with *aqua mulſa*, cureth the Iaundiſe. *Dioſcorides.*

The ſeede of *Orache*, helpeth the Iaundiſe, that commeth by obſtruction of the liuer. *Galen.*

When there is a feuer with the Iaundiſe, *Atriplex* is verie good, becauſe it openeth: *Meſue.*

The ſeede of *Orache* giuen the weight of a drachme with *feru lactu*, is alſo good. *Nonus.*

Mouſe eare *Auricula muris*, mouſe eare: the kindes of theſe *are piloſella maior*, and *minor*: euery kinde of them taken morning and euening faſting boyled in wine, helpeth thoſe that are troubled with the Iaundiſe. *Adam. Lonicerus.*

The decoction of *Pilocella* cureth the Iaundiſe. *Nich. Piſo.*

The water of the decoction of *Piloſella* being drunke, or the wine thereof doth preſently helpe them which haue the Iaundiſe. *Petrus Hiſpan.*

Di-

Diuers doe commende *Pilosella* againſt the Iaundiſe, becauſe it doth ſtrengthen the liuer. *Mathiolus.*

B

Barberries : the middle rine of the barberrie tree the quantitie of an Acorne beeing bound in a cloth and boyled in water, let the ſicke drinke thereof in the morning and euening, or mix that liquor with wine, it cureth the Iaundiſe. *Hier. Brunſwick. Nich. Spindlerus.* *Barberry.*

Beta, the beete: whoſe iuice beeing taken vp into the noſtrels purgeth the yellow colour that reſteth about the face and eyes. *Aetius.* *Beets.*

Betonica, Betonye releeueth them that be affected with the Iaundiſe. *Dioſcorides.* *Betony.*

The powder of Betonye giuen with wine the weight of a drachme, helpeth verie much thoſe that bee troubled with the Iaundiſe. *Adamus Lonicerus.*

Betula, or birche, the ſweete iuice of the birch tree gathered in the ſpring, and beeing drunke, is reported to be verie auailable againſt the yellow Iaundiſe. *Adam. Lonicerus.* *Birch.*

Bos, the oxe : the ſtone which is ingendered in the gall of the oxe ſome times the bignes of an egge and of a ſaffron colour, and verie eaſie to bee broken, is giuen in pouder to be drunke in wine for the Iaundiſe. *Mathiolus.* *Oxe.*

Braſſica.

Brasica, Coleworts: the iuice thereof is giuen with great profit against the Iaundise: to those that are feuorous it is giuen by it selfe, but to those that want a feuer it is giuen the quantitie of a spoonefull with wine. *Aetius.*

The iuice of the Colwort with wine, cureth the Iaundise. *Mesue.* it is also giuen against the Iaundise in red wine for forty dayes together: *Ant. Fumanellus.* And *Mizaldus* saith with white wine; which I think better: *Bupthalmus*, or oxe eye called by Apothecaries *cotula fœtida*, restoreth the naturall colour to them that haue the Iaundise: *Dioscorides.* The decoction of the flowers drunke for some daies together cureth them that haue the Iaundise. *Adam Lonitzer.*

C

pennyroyal. *Calamintha*: wilde pennyryole the decoction thereof being drunke cureth the yellow Iaundise: *Dioscorides.*

Calaminte through his inciding and abstersiue faculty, is good against the Iaundise. *Galenus.*

Calamint cureth those that haue the Iaundise, clensing and purging the oppilations of the liuer.

Dogs dung. *Canis*, or the dung of a white dogge the quantity of two ounces, with the fourth part of hony giuen to drinke for three daies together, cureth the Iaundise: *Galenus.* Dogs dung, only fed with bones, dry and beaten to pouder and giuen to drinke, cureth the Iaundise: *Valescus.* A white dogs turd, feeding vpon bones, dryed and powdered, taken in drinke,

is

is good against the Iaundise. *Auicenna.* *Marcus Gatinaria.* *Nich. Piso.*

Centaurium, the lesser Centaurie, boyled in wa- *Centaury.*
ter to the thirds, and then drinke a good draught thereof, and it shall cure the Iaundise. *Apuleus Platonicus.*

Cepa, the Onyon: Take a great white onyon, *Onions.*
make him hollow, and fill the hollownesse with as much Triacle as an acorne or chesnut, and two or three drachms of Saffron, wrap it in a sheete of Browne paper moistened, and let it roste vnder the cinders, and being rosted stampe it and straine it and take of the iuice thereof, and let the sicke take some thereof fasting in the morning, as hotte as may bee, and couer his body warme that he may sweate, and this medicine shall cure the Iaundise. *Ioan. Iacobus Weckerus.*

Cerasia: The leaues of the cherrie tree, a handfull *Cherrie tree*
of them boyled in a sufficient quantity of milke, or rather whey, and let the sicke drinke a good draught of the strayning, twise euerie daie, in the morning, and at entrance into bed. *Hieron. Brunswick.* for it cureth the the Iaundise by expelling it by the belly. *Nich. Spindlerus.*

Chamedrios, or Southernwood, the decoction *Southern-*
thereof cureth the Iaundise. *Mesue.* The seed ther- *wood.*
of drunke is good for the same. *Mathiolus.*

Camomel being drunke purgeth the cause of the *Camomel.*
Iaundise. *Dioscorides.* *Camomel*, boyled in water and drunke, driueth away the Iaundise. *Galenus.* cureth those that haue the Iaundise. *Pet. Bayrus.*

The decoction of *Camomel* with the toppes of *A medicine*
wormwood, liquirish, Fenel, perisly, *Asparagus* *for the*
with *Iaundise.*

with the foure cold ſeeds, the wine of granots with Iuiubes and Sebeſten and endiue water ſweetned with ſugar, halfe a meaſure taken in the Morning, the ſtomach faſting, cureth the Iaundiſe. *Ioan. De Vigo.*

D

Ciccory. *Dens leonis*, white Succorie euerie kinde thereof, the iuice thereof being taken, if the ſicke drinke thereof the quantitie of foure *cyaths* or draughts, cureth the Iaundiſe. *Galenus.* The iuice of *Cicborie* & endiue, is profitably giuen to thoſe that haue the Iaundiſe, and to thoſe which haue a feuer therwith, by itſelf, and to thoſe that haue no feuer, with wine. *Aetius.*

E

Rocat. *Eruca*, or *Rocate*: wilde *rocate* cureth the yellow Iaundiſe. *Adam Lonicerus.*

Eyebright. *Euphraſia*, Eybright: the decoctiō therof with wine is good againſt the Iaundiſe. *Hieronimus Tragus* witneſſeth that he vſed it himſelfe. The herbe boyled in wine and drunke morning and euening, without doubt cureth the Iaundiſe. *Nichol. Spindlerus.*

F

Filipendula *Filipendula*, called in ſhoppes *Saxifraga rubea*, drunke with wine cureth the yellow Iaundiſe. *Adamus Lonicerus.*

The

The weight of a drachme of the root drunk with *aqua mulsa* cureth the Iaundise. *Nicholaus Spindlerus.*

Ferrum, Iron: The Iaundise is verie happily cured with wine wherein gads of steele or yron being made red hot is quenched, and the wine giuen for to drinke. *Gesnerus.* *Iron.*

Fœniculum, Fenell: The seed of fenel & the root drunke, driueth a waie the Iaundise: *Dioscorides.* *Fenel.*

The roote thereof drunke in some decoction is good for the same. *Galenus. Paulus.*

Fraxinus, the Ash, the distilled water of the Ash rinde being drunke, is a most effectuall remedy against the Iaundise. *Ad. Lonicerus.* *Asbe.*

Fumaria, Fumaterra: the decoction thereof and of fenel openeth the obstruction of the liuer and cureth the Iaundise, purging it by vrin. *Adam. Lonicerus.* The rootes of the same herbe boyled in wine is giuen for the same purpose. *Gualt. Bruel.* Of the iuice of *Fumaterra* and sugar, is made a sirrup, which cureth both kinds of Iaundise. *Adolphus Occo.* *Fumaterre.*

G.

Gallina, the Henne, the inward skinne of the stomach of hens being well washed with wine, dryed and poudered, and a drachme of the same pouder being cast vpon a toste of bread dipped in wine and so giuen to him that is sicke, fasting, and in the euening when he entreth into bed, cureth the Iaundise. *Hieronimus. Brunswic.* *A Henne*

Couchgrasse

Gramen, grasse or vulgarlie called Cooche: the water of the decoction of the root is giuen with great profit to them that haue the Laundise. *Rondoletius*. We vse the *gramen* roots with good succesſe in opening decoctions against the Iaundise.

H

Hyſſop.

Hyſſopus, Hiſſop, the leaues drunke with wine, doth cure the Iaundise: *Petrus Bayrus*.

Saint Iohns worte.

Hypericon: Saint *Iohns* wort boyled in water to the third part, or poudered & ſearced, and a drachm thereof giuen with ſome ſweete wine, cureth the Laundise. *Actius. Ant. Donatus.*

The decoction of *hypericon*, is giuen against the Iaundise. *Donatus. Nonus.* Saint *Iohns* worte, and maiden haire boyled in water is giuen to drinke against the Laundise. *Galenus.*

I

Flowerdeluce.

Iris, the waterflower deluce, the rootes whereof being boyled and drunk is giuen with great profit to them that haue the Iaundise. *Matthiolus.*

Iuncus Odoratus, the ſweet ruſhgraſſe, a bath made thereof is vſed against the Iaundise. *Galenus.*

L

Lettice.

Lactuca, lettice: two drachms of the iuice of lettice is drunke euerie daie against the Iaundise. *Symphor.*

phor. Campegius. Mdſue. Againſt that diſeaſe the diſſolued water of the ſame being drunke, is verie good. The ſame Authors.

The decoction of lettice, of wilde lettice, is auailable againſt the Iaundiſe, if it be giuen with earth wormes prepared and dried. *Valeſcus.*

Lauendula, Lauender, the flowers boiled in wine and drunke hot for ſome daies faſting, driueth away the Iaundiſe. *Adam. Lonicerus. Nichol. Spindlerus.* *Lauender.*

The decoction of Lauender, with the flowers prepared, is profitably giuen againſt the Iaundiſe, that commeth through the ſtopping of the liuer; eſpecially if horehounde, Cinamon, and the roots of fenell, and *Aſparagus* bee added. *Mathiolus.*

M

Marrubium, Horehound: the iuice thereof taken vp into the noſtrils, purgeth the Iaundiſe. *Dioſcorides.* and *Galenus.* The iuice of horehound drawne into the noſtrils, purgeth the Iaundiſe: or the ſame iuice dryed and mixed with honie and put into the noſtrils, doth cure the ſame. *Pet. Bayrus.* The decoction of horehound cureth all kinds of Iaundiſe, if the decoction be made with white pure wine, and giue foure ounces of the ſtraining with ſugar in the morning. *Marcus Gatinaria.* *Horehound.*

Millipeda the loop, or the worme with many feet drunke in wine, cureth the Iaundiſe. *Dioſcorides, Paulus.* Vnder veſſels of water there are found loops which being bruſed and drunke with *mulſa*, cureth *Loops.*

the Iaundise. *Galenus.* Those *millepeda* drunke in wine, cureth those that are sicke of the Iaundise. *Adam. Lonicerus.* I (saith the Auth or) haue bruised those loops lightly, & bound them in a thinne peece of linnen, adding thereto wine, or the decoction of horehound, and being pressed, I giue thereof to the sicke in the morning, as he lieth in his bedde, and this I doe for some dates together; and for the taste sake, I adde a little cinamon and sugar, and this saith the Author is our experiment.

N

Watercresses.

Nasturtium. Watercresses: The iuice of watercresses drawne vp into the nostrels, taketh away the colour of the Iaundise. *Mesue.* The seede of garden cresses, and radish, of either of them a drachme giuen in wine, is vsed for a secret against the Iaundise.

O

Sheeps dung.

Ouillum stercus, sheeps dung taken with an ounce or an ounce and a halfe of persly, in broath, cureth the Iaundise. *Adamus Lonicerus.*

P

Pastinaca Erratica, or wild persnep boyled in wine to the thirds, cureth the Iaundise. *Paulus.*

Pentaphillon, fiue leaued grasse, three draughts of

of the iuice thereof for ſome daies together doth verie quickly cure the Iaundiſe. *Dioſcorides.* The iuce of the roote of fiue leaued graſſe, is effectuall againſt the Iaundiſe. *Meſue.* The iuice of the leaues of fiue leaued graſſe, drunke with wine, cureth the Iaundiſe. *Petrus Bayrus.*

Pimpinella, Pimpernel condite, doth helpe thoſe that haue the yellow Iaundiſe. *Anton. Fumanel.* *Pimpernel.*

Porrum, Leekes, cureth the Iaundiſe. *Vitalis de Furno.* *Leekes.*

Pulegium, Pennyroyall, the decoction therof doth cure the Iaundiſe. *Matthiolus.* Wine of pennyriol is good for them that haue the Iaundiſe. *Dioſcorides.* *Pennyriol.*

Q

Quercus, the Oake: A medicine of the burning coles of the oake, cureth the Iaundiſe. *Oake.*

R

Raphanus, the Radiſh: one part of the iuice of the radiſh roote, with two parts of ſweete wine mixed together, or one *Ciath* of wine, with one *Ciath* of the iuice mixed together, is good for the Iaundiſe. *Aetius. Fuchſius.* The decoction of radiſh leaues, is profitable againſt the obſtruction of the liuer, and therfore the Iaundiſe. *Ant. Mizaldus.* The diſtilled water of the leaues of radiſh, being drunke is good againſt the Iaundiſe. *Marc. Gatinarius.* We ſaith the Author in diuers that are ſick of the Iaundiſe do mix *Radiſh.*

the

the iuice of radish with white wine or *aqua mulsa*, or it hath been tried by it selfe with great profit giuing it for some daies together.

Roses. *Rosa*, the rose: the iuice of redde roses and cheefly of white roses, mixed with whey or made into a kinde of sirup with sugar, is good against the Iaundise. *Fernel.* water wherein fresh roses be macerated, or a draught of the iuice thereof doth cure the Iaundise. *Antonius Mizaldus. Ioan. Huerinus.*

Rosemarie. *Rosmarinus*, rosmarie: The seede of rosmarie giuen with wine and pepper, cureth the Iaundise. *Dioscorides.*

The decoction of rosmarie being drunke cureth the Iaundise. *Galenus.*

Rosmarie boyled in water to the thirds, or a drachme thereof giuen with sweete wine to drinke cureth them that haue the Iaundise. *Aetius. Anton. Donatus.*

The Seede of Rosmarie giuen with wine and pepper, and so drunke, bringeth great help to them that haue the Iaundise. *Anton. Mizaldus.*

S

Sauin. *Sabina*, Sauin. drunke with hony and wine cureth the Iaundise. *Galenus. Adam. Lonicerus.*

Elder. *Sambucus*, the eldern, the oyle thereof is good for him that hath the Iaundise. *Adelphus Oeco.*

Sage. *Saluia*, Sage, the decoction thereof cureth those that haue the Iaundise. *Q. Apollinarius.*

Sauory *Serpillum*: Sauorie, or wilde Thime being boyled in water, or in sweete wine, and the decoction thereof

thereof giuen to drinke, or a drachme of the pouder giuen in wine to them that haue the Iaundise cureth them. *Aetius.*

T

Tamarinds, the decoction of tamarinds is giuen to them that haue the Iaundice. *Mathiolus.* It cureth them that haue the Iaundise. *Adam. Lonicerus.* *Tamarinds*

Tormentilla: the iuice of the greene roote, and the iuice of the leaues drunke with wine cureth the Iaundise in a short time. *Adam. Lonicerus.* *Tormentil.*

V

Valeriana. Valerian: the wine of the decoction of valerian, drunke in the morning, remoueth the obstruction of the liuer and splene, and thereby driueth away the Iaundise. *Wecherus.* *Valerian.*

Vermes, Earth-wormes dried giuen for three daies in new wine, purgeth the Iaundise by vrin. *Fuchsius.* Earth-wormes dryed and taken with white wine, cureth the Iaundise. *Nich. Piso.* Earth-wormes dried remoue the yellow Iaundise. *Auicenna.* *Earth-wormes.*

Wormes dryed in an ouen and poudered, and taken with white wine and Sugar, cureth the Iaundise. *Thomas Erastus.*

Vrina, vrin: If a man that hath the Iaundise doth drinke his owne vrin for some daies together, being fasting, it helpeth verie much the Iaundise. *Hermes. Anton. Mizaldus.* It is approued to be very auaile- *Vrin.*

able

able in the Iaundise to giue euerie morning, fasting, this potion following: Take the vrin of a boy that is sound, and not polluted, fiue ounces, white sugar, halfe an ounce, mix it and giue it to drinke, which must be continued for tenne daies together in the Iaundise. *Benedict. Victor Fauentinus.* Take the vrin of the patient, with a radish root bruised and strained, and giue thereof to drinke Euening & morning, *Hieron. Reusnerus.*

FINIS.

A Catalogue of ſimple Engliſh *Medicines, eaſie to be prepared,* againſt the *Dropſie.*

Wormwood.

Abſinthium, Wormwood: an excellent medicine againſt the Dropſie, which wee call *aquainterecus*, and is to bee prepared after this manner: take the leaues of wormwood newe, let it be ſea wormwood, or common, the quantitie of a pounde, ſugar three pounds: beat it in a ſtone morter, and the ſugar being well powdered, mixe them, and worke all well together in the morter, vntill it be all one bodie, then reſerue it to your vſe, halfe an ounce thereof being taken three houres before ſupper. *Matholus.* Wormwood cureth the dropſie. *Meſue.*

Sea wormwood is a ſingular remedie in the weakneſſe of the liuer, ſo that by the onely vſe thereof it doth ſometimes cure the Dropſie. *Iacobus Silvius.* If one ounce of the iuice of wormwood with ſugar be drunk for ten dates together it doth deliuer a man from the dropſie. *Gualt. Riffius.*

Allium

Allium, Garlike the vſe thereof is profitable againſt the dropſie, when it proceedeth of a colde cauſe, becauſe it doth drawe drie, and conſumeth the moiſture betweene the skinne, *Vitalis de Furno.*

The vſe of garlik, if it bee familiar to men of poore eſtate that haue the dropſie, it cureth them. *Wierus.* Garlike with the leſſer centaurie boyled in wine and giuen to drinke, is good againſt the dropſie. *Quint. Apollinarius.*

Alumbe. *Alumen*, Alum liquid giuen the quantitie of a beane, being diſſolued in water and ſtrained, giue thereof to drinke againſt the dropſie. *Actius.*

Anagallis, Pimpernel, boyled in wine helpeth them that haue the dropſie. *Adam. Lonicerus.*

Pimpernil. The iuice of yellow pimpernil taken by it ſelfe or in wine, is giuen for the dropſie. *Anton. Donatus ab Altomari.*

Smallage. *Apium.* Smallage: The rootes of ſmallage boyled in wine with the rootes of perſly, and the liquor ſtrained, it is giuen to drinke to them that be *hydropical*. becauſe it procureth vrin.

Columbine. *Aquilega*, Columbine, the roote boyled in wine and drunke, doth profit them that haue the Dropſie.

Mother-wort. *Artemeſia*, Motherwort. A certaine man gaue the diſtilled water to drinke, to them which haue the dropſie, and the quantitie is two ounces for a time for fortie daies together.

Aſarabacca. *Aſarum*: *Aſarabacca*, is good againſt the dropſie. *Dioſcorides.* So is the wine of *Aſarum*. *Idem.* *Aſarum* put in Muſt or newe wine, or boyled with the ſame, cureth the dropſie. *Pet. Bayrus.* *Aſarum* purgeth the dropſie *Aſcites* by vrin. *Anton Fumanellus.*

lus. The decoction of *Asarum* drunke, doth only profit, especially if there be a little Cinamon ioyned therewith. *Leonh. Iacchinus.*

Asclepias, Vincetoxicū of some, but called truly swallow worte: the decoction of this plant by it selfe cureth the dropsie: or else take halfe a pound of the roots thereof, and let it be macerated in white wine for a night, then boyle them to the thirds, and giue of the strayning thereof in the morning fasting, and there will follow sweats by the soles of the feete, whereby the dropsie will auoide, as experience declareth. *Mathiolus, Adam. Lonicerus, Alexander Petronius.* *Swallow-worte.*

Asphodil, Daffodil, the roote thereof drunke in wine helpeth the dropsie. *Mathiolus.* *Daffodil.*

B

Betonica, Betony, the leaues and flowers thereof boyled in *aqua mulsa*, and giuen hot to drinke for some daies together, doth helpe those that haue the dropsie, wonderfully. *Adam. Lonicerus.* *Betony.*

Brassica marina, or *Soldanella*, the decoction thereof with Rhubarbe being drunke, it auoideth the water of those that haue the dropsie, so doth the pouder thereof with Rhubarbe and cubebs often giuen. *Mathiolus.* *Soldanel.*

Bryonia Sylueſtris, Wilde *Bryony*: the roots thereof are verie profitable in the dropsie giuen mixed with sea water and wine: and when they drinke it, let them drinke two measures at a time. *Dioscorides.* *Bryony.*

The

The roote of *Bryony* is some times cut in small peces, and infused in wine, whereof the patient doth receiue a draught in the morning, to which is some times added a little cinamon and maces, that it may do the lesse harme. *Io. Vierus.*

C

Centaurie. *Centaurium*, Centaurie, the lesse: the decoction therof is vsed against the dropsie, some giue halfe a drachme thereof in pouder, adding thereto anise seedes, and caraway seeds, of either of them halfe a drachme with wine. *Arnoldus de Villanous.* The roote of the greater centaurie, is giuen for the dropsie macerated in wine, as also drunke in powder. *Mathiolus.*

Onions. *Cepa*, the Onion: the iuice of the onion, with the iuice of fenel, is giuen with great profit, in the beginning of the dropsie. *Anton. Mizaldus.*

The Iuice of onyons distilled with treacle adding thereunto a little saffron, it cureth the dropsie if there be giuen euerie morning daily, the quantitie of two drachmes for a time. *Nich. Richis.*

Dodder. *Cuscuta*, Dodder, a handfull thereof boyled in wine, is good against the dropsie. *Adamus Lonicerus.*

D

Carret. *Daucus*, the Carret: the seede is good against the dropsie because it purgeth the watrish humor by vrin

rin if one ounce thereof bee boyled in halfe a pint of Rheniſh wine, to the conſumption of the third part for three *doſes*, and this is an experiment.

E

Ebulus, Walworte, it driueth forth by the belly, water, of thoſe that haue the dropſie, and ſomtimes it worketh by vomit: the iuice thereof is drawne forth either from the roote or from the middle rine being bruſed, pouring thereon *aqua hordei*, or the decoction of reaſons, with a little cinamon, or nutmeg, with ſugar, the doſe is one ounce. *Fernelius.* *Walworte.*

Eringium, *Eryngus*, the decoction of the rootes helpeth the dropſie. *Mathio'us.* *Eryngus.*

Eupatorium: the decoction, or iuice of the common liuerwort is profitably giuen for the dropſie. *Mathiolus.* *Liuerwor.*

F

Faba, Beanes: of the burnt ſtalkes of beanes, there is made *Alixiuium*, or lye, either with white wine or Rheniſh wine, the vſe whereof is againſt the dropſie, and there is giuen inward the quantity of three ounces for a time. *Ioannes Hartinus.* *Beanes.*

Ferrum, Iron: The water of yron is giuen for the dropſie, eſpecially if there be hardnes of the liuer and ſpleene, or daylie obſtructions, or when the dropſie followeth the Iaundiſe, and it muſt bee *Iron.*

pre-

prepared after this manner: extinguish yron in water, so long as it shall leaue behinde it a certaine taste of the yron and a sharpnes thereof; as for example, take common water twelue pints, then quench yron glowing hotte in it, and let it be quenched so long till there remaine but foure pints of this water, mix with wine or other fit waters to drinke. *Alexander Petronius.*

Fern. *Filix*, Feme, the decoction of the roote, or the iuice thereof is an excellent remedie against the dropsie. *Iulius Cæsar Arantius.* But beware of the vse thereof in women, because as *Dioscorides* witnesseth it inducteth barrennesse and sterilitie.

G

Broome. *Genista*, Broome, doth verie much euacuate water, in them that haue the dropsie, which is done by *A lixiuium* made in this manner: take one part of Broome ashes, wine three parts, and adde thereunto Nutmeg and Cinamon, both for taste and also for the stomach, giue three ounces for a time. *Iean. Huerinus*

H

Elicampane *Helenium, enula campane*, the rootes being brused and the iuice expressed, and mixed with hony and so taken for eleuen daies the Moone decreasing: the quantitie to be taken, is the quantitie of a Chesnut, morning. *Walberus Ruffus.*

Hypericon, Saint Iohns worte, one drachme of the seeds

seeds in wine, is profitably giuen for the dropsie. *Antonius Donatus ab Alto mari.* Saint Iohns worte with garlicke boyled in wine, and the wine drunk, it purgeth water by vrin exceedingly; this is an experiment.

I

Iuniperus, Iuniper: Three handfuls of Iuniper berries, boyled in pure wine to the halfe, let it bee strained, and giue thereof sixe ounces hotte, and it prouoketh sweat, and this must bee continued for some daies together. *Martinus Rulandus.* Iuniperi.

A lixiuium framed of the ashes of Iuniper, and wine, and so drawne through an Ipocrasse bagge, and and so often infused, and so drawne. *Ioan. Wierus.* A lye made of Iuniper ashes, and white wine, the quantitie of foure or fiue ounces, doth exceedingly purge by vrin, so that many *hydropicall* bodies, haue beene cured by this onely remedie. *Mathiolus.*

L

Laurus, the Baye: wee vse bay berries with hony, in the forme of a *Cataplasme*, to the swollen testicles. Baye.

Lumbrici terrestres, Earth-wormes: it is giuen with profit, boyled in broath, or some other conuenient liquor, against the dropsie, *Anasarca. Gasparus Hoffmannus.* Earth-wormes.

M

Maiorana, Marioram, boyled in wine and drunk in the beginning of the dropsie, cureth it. *Nichol. Spindlerus.* Maioram.

Marrubium, Horehounde, the decoction thereof with wine, is marueilous against the Dropsie. *Mathiolus.*

P

Opening of the belly.

Paracentesis: is the last remedie in the dropsie, and is not to be vsed without vrgent necessitie; but the belly being once well, and orderly opened, it worketh great effect, for the water is thereby euacuated, which cannot otherwise bee carried from that region, neither is that *Apertion* so daungerous, if it bee rightly done. For we often see, some that are wounded in the belly to recouer, so that the small guttes be not wounded; besides, it is profitable to them to whom an eruption happeth by chance through the nauell, for thereby the water is auoided, and they are cured. But neuertheless, this kinde of cure is not to bee assaied in those whose faculties of the liuer is dead, and that cannot ingender good blood: or in those that haue a Schirrhus of the liuer or splene confirmed, or in those that haue this disease bred from an vlcer of the lungs: for experience doth teach vs, that all those doe die with this remedie, neither must this remedie be tried, in verie olde or weake men. But indeede all the time of the cure, we must studie to strengthen the liuer and bowels, as much as may bee. *Ioh. Wierus.*

This cure which we call *paracentesis*, is not fit for any kindes of the dropsies, but that which wee call *Ascites. Paulus. Hippocrates* doth commend *paracentesis* in the dropsie. *Galenus.*

And all other Physitians, when they haue tryed other remedies without profit, so that the sicke bee

young

young and strong and other things thereto agreeing. Nevertheless, the water must not be auoyded all together, but by little and little for some dayes together, by degrees according to the Aphorism of *Hippoc.* In which he counselleth to auoyd all speedie euacuation. And how the incision must be made, *Paulus*, and *Aetius*, and many others do teach vs.

Q

Quercus, the Oake: the tender leaues or rather buds of the Oake are infused by some in wine, & of this wine we must giue for some dayes together to those that haue the Dropsie. This is an experiment. A bath made of the leaues of the Oake in the fall of the leafe, or in Autumn, doth cure the dropsie. *Oake.*

A water distilled of the buddes or tender leaues of the Oake and drunk, doth help the dropsie. *Ioh. Huernius.*

R

Raphanus, the Radish: The vse of the Radish is commended in the dropsie, because it hath power to purge by vrine. *Radish.*

Ricinus, or *Palma Christi*, purgeth the water in the dropsie by vomit and stoole. There is giuen fiue graines, or at the most eight, in the decoction of Fenell and Raisins, adding a little Suger and Cinamon. Also the graines whole in Suger melted, and wrapt in Hony, and so swallowed, gently purgeth water with little or no offence of the stomack. *Fernelius.* *Palma Christi.*

Rosa pallida, white roses, or damask, the iuice therof doth *White roses.*

doth euacuate yellow water in the dropſie. *Fernelius.* But becauſe they prouoke the *menſtrues*, we muſt take heed how we giue it to women with childe. *Io. Hernius.*

Rue. *Ruta*, Rue: the decoction thereof taken for many daies together, is reported to cure the dropſie, *Timpaſites. Anton. Fumanellus.*

S

Elder. *Sambucus*, the Elder: the iuice of the roote of the elder, being drunke in wine the weight of two ounces, drieth out water. *Paulus.* The roote of the elder boyled in wine, and giuen in meate, helpeth thoſe that haue the dropſie.

The common ſort are wont to prepare this following decoction againſt the dropſie: They take two handfulls of the inward rinde of the elder tree with a pint and a halfe of Rheniſh wine, and they ſuffer it to boyle to a pinte, then they aromatiſe the ſtraining with a drachme of cinamon, and giue it to drinke.

T

Tormentill. *Tormentilla*: a water diſtilled of the herbe and rootes of Tormentil. it cureth the dropſie, if it bee continued and drunke for nine daies together. *Geſnerus.* For it doth mightily procure vrin.

Va-

V

Valeriana, Valerian. A certaine man boyleth the roots in wine against the dropsie, and doth giue the decoction to drinke: this is an experiment. *Valerian.*

Vitriolum, Vitriol: Some there are that do giue certaine drops of the oyle of Vitriol, to those that haue the dropsie, and is giuen in a draught or cyath of wine, and is a great secret. *Ioan. Wierus.* *Vitriol.*

Vrtica, the Nettle, the seede thereof clensed and mixed with hony is giuen against the dropsie, *Asclepius.* *A Nettle.*

FINIS.

A Catalogue of English Medicines, against the stone of the kidnies, and bladder; written alphabetically for the ease of those that shall haue occasion to vse them.

Sothernwood.

Abrotanum, Sothernwood: the seed thereof doth breake the stone, if it be giuen with pepper and white wine. The decoction of Sothernwood made with Smallage, and sugar, and so drunke, breaketh and expelleth the stone of the kidneis, and bladder. *Q. Apollinaris, in libello German.*

Maidenhaire.

Adiantes, Maiden-haire: the decoction thereof doth breake the stones. *Dioscorides*, and *Mesue.* All maiden-haire doth verie much purge the reynes, so that it is supposed to diminish the stone. *Fernelius.* It doth diminish the stone both of the kidnie, and of the bladder, if it be drunke. *Paulus.* The decoction breaketh the stone, and being once broken, with often vse it doth wonderfully expell it. *Anton. Fumanellus.*

Ee-

B

Betony breaketh the Stone in the reines. *Mathio-* *Betony.*
lus. Betony with *Mulſa* and Pepper giuen to drink, ſendeth foorth the ſtone of the kidnies and bladder. *P. Hiſpanus.* One handfull of Betony, with three meaſures of water boiled to the thirds, or Betony water diſtilled, breaketh the grauell and ſtone. *Georgius Pictorius.*

C

Carduus benedictus, the leaues thereof being boi- *Carduus.*
led in wine, and drunk hot, breaketh the ſtone. *Adam. Lonicerus.* Baths and inceſſions to ſweat in, framed of *Carduus benedictus*, are profitable againſt the Stone. *Idem. Carduus benedictus* breaketh the ſtone. *Fuchſius.* The rootes of your vulgar *Carduus benedictus* being new taken out of the ground, or dry, being boyled in pure White-wine, are giuen to them that haue the ſtone: but wee muſt giue a good draught at a time. *Aetius.*

Cepa, the Onion; The diſtilled water of the white *Onion.*
onion breaketh the Stone. *Marianus Sanctus.* When the ſtone cauſeth great paine and intollerable, take two or three Onions, and let them be cut very ſmal, and make them very hot vpon a tileſtone, then ſprinkle them with white wine, and let it be applied plaiſter-wiſe vpon the reines, or vpon the *perinæon. Goſſerius.*

Citrium, the Oringe; being cut into ſmal peeces or *Oringe.*
parts, let it be boiled in a hens belly, the bowels take out, let the patient drinke of the broth thereof for twelue

twelue daies in the morning, after the vse of turpentine in the stone of the reines. *Nich. Piso.* The oyle of the graines of the *citron*, drunke or anointed, driueth out the stone of the kidneis, and bladder: *Adolphus Occo.*

D

Carret. *Daucus*, the yellow Carret, first the seede and after the roote, doth vehemently expell vrin, and exclude the stone. *Fernelius.* The carret root, and the seede, howsoeuer taken, cureth the stone of the kidneis, the same vertue hath the distilled water. *Adam. Lonicerus.*

E

Walwort. *Ebulus*, Walworte: the leaues thereof stamped driueth out the stone. *Plinius.* The same herbe boyled in water for a bath after the boyling of the herb, put the herbs into a bagge, and so apply them hot to the bottom of the belly, for the stone of the bladder, and vpon the reines, for the stone of the kidneis *Hieronimus Braunsweig in libello germanico.*

F

Fenel. *Fœniculi semina*, Fenel seeds, decocted and boyled in wine, cureth the stone. *Adam. Lonicerus.* The roote and seed of fenel, doth breake the stone. *Galenus.* Wilde fenel called *hyppomarathrum*, breaketh the

the ſtone of the bladder.

Fraga, Strawberries, being verie ripe, put them into a glaſſe of hotte water for 40. houres ſpace, then ſtraine them, and againe put in freſh ſtrawberries into the ſame hot water, and ſo leaue it verie well couered and ſtopt, that no breath goe forth the firſt ſtrawberries, after a ſtrong expreſſion through a linnen cloath, keep the liquor by it ſelfe: when any man will vſe it, he muſt take three or foure ſpoonefuls, in a month, taking a ſpoonefull in the morning, adding thereto a little pouder of ſugar-candie: this is a moſt gratefull and acceptable medicine, and an effectuall remedie againſt the ſtone, which ſome that haue beene tormented therewith, aboue more then twentie yeeres, hath commended aboue all other remedies, but the patient muſt bee carefull of his diet, that hee auoide ſuch meate as may ingender groſſe and viſcous humors. The Author hereof is *Geſnerus*. *Strawberries.*

The diſtilled water of ripe ſtrawberries drunke, is verie good againſt the ſtone. *Petrus Pena.*

G

Geniſta, Broome: the ſeede of broome doth cheefely diminiſh the ſtones of the kidneis & bladder. *Fernelius*. *Broom ſeede.*

The ſeede of broome doth mundifie and cleanſe the reines, and doth not ſuffer any thing that may be conuerted to the ſtone, to reſt there: it breaketh the ſtone of the reines, and bladder, the *Doſe* is two or three drachmes with *mel roſarum* with roſes and

Ma-

Mallich, because it hurteth the stomack. *Pet. Bayrus.*

Grasse-roots.

Graminis radices, being boiled in drinke, doth diminish the stony excrements of the bladder. *Dioscor.*

Take the roots of *Gramen* three ounces, make a decoction with *Aqua Mulsa*, *despumated* to one pint, and let it be *aromatized* with Cinamon, or the like. *Io. Hucronis.*

H

Goates-bloud.

Hircinus sanguis, Goates bloud of a young Goate strangled, about the time that grapes grow ripe, excludeth the Stone. We must receiue the middlemost bloud, and cast away the first and the last: wee must receiue it in an earthen vessell glazed and set in the sunne, beeing stopped with a peece of linen, that by the heat of the sun the vertue may not vanish away. Let it be dried and faithfully reserued for your vse. And when you wil vse it, take halfe a drachme of the pouder, with some White-wine or Malmsey. *Hollerius ex Aetio.* You shall obserue that the bloud will be more effectuall if the Goat be nourished before with *Diureticks Ant. Valetius.*

Hyssop.

Hyssopus, Hyssop 3 to stirre vp the stone of the kidnies is a very easie and familiar remedy 3 which may appeare by the syrup of Hyssop, with a double or 3d part of *Parietarie* water: with which remedy, giue in the winter fasting for tenne or twelue daies together, it sendeth forth stones and sand from the bodies of many men. *Anto. Mizaldus.*

Impera-

I

Imperatoria. Pellitory, The roote, seed & leaues boiled in wine, auoideth the stone of the kidnies & bladder. *Adam Lonicerus.* *Pellitory of Spaine.*

Iuniper berries powreth and cleanseth the kidnies from Sand and slime. *Fernelius.* *Iuniper.*

The Duke of *Witenberg* taught Doctor *Luther* a present remedy against the stone, viz. That he shold take an earthen pot glased, and fill it halfe full with fresh Iuniper berries, which shall be afterwards filled vp with wine and water, wherein shall be boyled the Iuniper berries to the cõsumption of the third part, & of this potion let him take a draught or two, then shall he feele ease, and after feele the stone to auoid. *Io. Manlius.*

L

Liquiticum, Louage, in baths and incessions helpeth the Stone. *Adam. Lonicerus.* The wine boiled in wine, driueth out the stone. *Idem.* *Louage.*

Limonum succus, the iuyce of Limons is very much commended against the stone. *Hollerius.* The distilled water of Limons, or two ounces of the iuyce, with three ounces of the decoction of Radish, driueth out the stone. *Auto. Fumanellus.* Take an ounce of the vnripe iuyce thereof, with three ounces of Malmsy, mix them, and giue all to the patient. *B. Victor Fauentinus.* *Limons.*

M

Marrubium. Horehound; One gaue the iuyce therof with good successe in the suppression of the vrin: or the pouder may be giuen in white-wine. *Horehound.*

Mel,

Hony. *Mel.* Hony, is good for those that haue the stone, and it is taken to hinder the increase. *Simeon Sethi.* And to stop the increase of the stone, take 2. pintes of fresh hony, and one pounde of *Venice* turpentine, let it be distilled, and take the water thereof, and drinke thereof an ounce for a time: this is an experiment.

N

Filberds. *Nuces*, Nuts: filberd nuts, with their inward rindes, or membranes, eaten daily at the beginning of dinner and supper, doe remone the matter of the stone from the kidneis: but it is doubtfull by what propertie they worke, whether it be found in its drienesse, or in the inward skinne. but some doe affirme it to be in the oylie part. *Amatus Lusitanus.* *Auicen* doth number those filberds amongst the medicines, that doe take away the matter of the stone: and some doe commend the shels of filberds against the stone. *Hollerius.* A medicine to bee prepared, approued against the stone in children; Take seuen filberds new and greene, beat them with their outward rindes, and take a handfull of leekes vnwashed, & draw the iuice from them both, & straine them, and mix them both together, and giue to the childe seuen daies together, and when the child goeth to sleepe, anoint his yarde, and testicles, and the whole *perinæum* with oyle of Been hotte, or with old oyle. *Petrus Bayrus.*

Ono-

O

Ouorum Cortices, Eggeſhels, from whence chickins haue beene hatched, being beaten to pouder, take two drachms with the iuice of parietarie, and it driueth forth the ſtone. *Anton. Fumanellus.* *Egge-ſhels.*

P

Paonia, the Pionyes, are good againſt the ſtone of the kidneis: and if there bee ſtopping of vrin, through the greatneſſ. of the ſtone s the herb drunk with *muiſa*, is an excellent remedie. The root thereof is giuen the quantitie of two or three ſcruples. *Alexander Trallianus* The grames thereof drunke, breake the ſtone in children. *Dioſcorides.* *Pionye.*

Pimpinella, Pimpernil condite, helpeth them that haue the ſtone: the root thereof is good againſt the ſtone of the kidneis. *Mathiolus.* *Pimpernil.*

R

Raphanus, the Radiſh, helpeth thoſe that haue the *Nephretic* paſſion through the ſtone, eſpecially if a man boyle the outward part thereof with white wine and water, or bruled and ſtrained, and ſo drunk in the morning faſting, and ſo continued for certaine daies together. *Anton. Mizaldus.* *Radiſh.*

There is alſo *Acetum Raphanatum* to bee framed againſt

against the Stone, to consume them of the kidnies, and deturbe them in generall, and is made after this manner following. Take Radish roots dried and brought into powder, then poure it into a vessel that hath wine in it, & mix them, and so let it rest for some daies; and so haue you the *Acetum raphanatum* prepared, which is very profitable against the Stone. *Idem.* For the *Nephretick* proceeding frō the stone, and for the collick comming through winds, Take the rides of very sharp Radish an ounce, 2 drachmes of the stones of Medlars or open arses, stamp them well, and macerate them for eight houres in foure ounces of white-wine, then straine it, and giue it a little warme at the entrance into bed, & in the morning when he riseth, and so repeat the drinke againe if need be. The dosis may be diminished or increased for the state of the body and age. *Alexander Petronius.*

S

Sage. *Salvia*, Sage, I haue prooued that he which doth vse to eate Sage in the morning, eating two or three tops bruised with white-wine in the forme of an electuary, hath beene preserued from the stone. *Valescus de Tharanta.*

Saxifrage. *Saxifraga*, Saxifrage, doth diminish the stones of the kidnies and bladder. The herbe and root beeing boiled in white-wine, breaketh and driueth out the stone of the kidnies and bladder. Neuertheless, it is more effectuall if we giue a drachme of the dried powder in a draught of white-wine. *Mathiolus.*

Serpillum,

Serpillum, Sauery. The ſeed of either of the Sauories drunke in wine, the quantitie of halfe an ounce, expelleth the Stone. *Petrus Bayrus.* Sauory.

V

Verbenaca, verum, The roote thereof bruſed and giuen in Mulſa lukewarme, doth exceedingly helpe thoſe that haue the Stone. *Anto. Fumanellus.* Verum.

The iuyce of the root and herb *Verum* or the decoction, helpeth thoſe that haue the Stone. *Qu. Apoll.* The diſtilled water thereof being drunke, hath the ſame vertue. *Idem.*

Vrtica, the Nettle is of that *abſterſiue* faculty, that it doth very much cleanſe the reines, and is exceeding good againſt the Stone. *Fernelius.* The nettle.

The ſeed of Nettles drunke with wine, auoydeth the ſtone of the kidnies. *Chriſtoph. Wirſung.* For a *preeaution* of the Stone new nettles are very good. *Idem.*

Honoratus Caſtellanus doth chiefely approoue the decoction of the nettle being new, for a preſeruatiue againſt the ſtone, eſpecially from the beginning of the Spring vntill May. The decoction of the nettle and the iuyce breaketh the Stone. *Plinius.*

The diſtilled water being drunk, is commended againſt the Stone. *Michael Schrick.* The roote of the dead nettle boiled in wine, and drunk, is commended againſt the Stone. *Q. Apollinarius.*

FINIS.

A Catalogue of Englisth Medicines, *against the* Epilepsie, or Falling sickneſſe.

Chamapiteos. *Iuga, Chamapiteos*: the decoction of the whole plant, if it be giuen for many daies togither with *rhodomel* or *oxymel*, is good against the falling sickeneſſe. *Mathiolus.*

Pimpernel. *Anagallis*, Pimpernel: the flowers of red pimpernel, hath a proppertie against the falling sickneſs. So hath the iuice thereof with hony. *Hollerius* by the authoritie of *Apuleus*, hangeth the red flowers of pimpernel, to defend from the falling sickneſſe. *Ioan Wierus.*

Angellica. *Angellica*: two or three ſpooneſuls of the water of *Angellica*, is giuen in the fitte of the falling sickneſſe, we muſt macerate in the beſt wine *Angellica*, for two or three daies together, and mix it with lauender, water a like portion. *Euonimus.*

Bore. *Aper*, the Bore: the bladder with the vrin of the bore, being baked in an ouen, or any waies dryed, and

and brought to pouder, and the quantitie of a beane thereof giuen in an ounce of *Oxymel* in the morning, is approued against the falling sickneſſe; as witneſſeth *Alexander*, who sawe a man in three daies perfectly cured. *Meſue*.

Aſinus, the Aſſe: The hoofe of an Aſſe, being made into pouder, and two ſpoonefuls drunke for many daies together, cureth the falling sickeneſſe. *Dioſcorides*. The Aſſe hoofe burnt, cureth the falling sickeneſſe; and alſo the weight of two drachms of the pouder burnt, is verie auailable against the fallingsickneſſe. *Arnoldus de Villanoua*. *Aſſe.*

B

Betonica, Betony: A drachme of Betony in water, cureth the fallingsickneſſe. *Dioſcorides. Lonicerus.* Betony is good for them that haue the fallingsickneſſe; as witneſſeth *Galenus*. *Betony.*

The ſeede, of Betony drunke with *aqua mellis*, or with vinegar of Squils, doth auaile much. *Hugo Senenſis*.

Bryonia, White vine: the roote thereof taken, the quantity of a drachme daily for a whole yeere, is giuen against the fallingsickneſſe. *Dioſcorides*. *White vine.*

C

Canis, the Dogge. Feede a white dogge tyed vp for 14. daies together with bones onely, and the fifteenth daie take a ſpoonefull of the dung burnt, and giue it fifteene daies together, against the falling-

sickneſſe. *Alexander Trallianus.*

Germander *Chamædris*, Germander, is verie good againſt the fallingſickneſſe. *Matthiolus.* Take Germander in May, as much as you pleaſe, let it bee dried in the ſhadow and reduced into pouder: then when you wil vſe it, take one or two yolks of egges, and a ſpoonfull of the ſaide pouder, with which being well mixed and cocted, let it bee giuen to the ſicke to eate for eight daies together, morning and euening, but in the meane time, let him abſtaine from *veneris*, ſallets, beanes and peaſon, and other meate, that breeds ill iuice and vitious: and this is a moſt noble ſecret and a good one. *Alexis Pedemontanus.*

Cichorie. *Cichorium*, Cichorie. Some giue the ſirrup of Cichorie day and night to infants to licke thereof. Cichorie of itt owne propertie, is ſuppoſed to bee an enemie againſt the fallingſickneſſe. *Nicholaus Piſo.*

Harts horne *Cornu Cerainum*, Harts horne, poudered & drunk with wine, cureth thoſe that haue the fallingſickneſſe. *Pet. Hyſpan.* Harts horne taken with wine is verie effectuall. *Syluius.*

The fume of hearts horne burnt, doth recreate thoſe that are in the fallingſickneſſe. *Adamus Lonicerus.*

Mans ſcull. *Cranium hominis*, a mans ſcull: wee finde that by a naturall propertie the ſcull of a man, is good againſt the fallingſickneſſe. *Gerardus* hath this ſecret, and he himſelfe doth giue it againſt the fallingſickneſſe, and they are deliuered, and ſo they take a mans ſcull for a man, and of a woman for a woman, the ſcull muſt be burnt vntill it bee verie white, and then poudered, and being drunke daylie, it cureth the

the fallingsickneſſe. *Gerardus a ſolo et Gal. Simpl. de oſſibus lib.* 11.

A medicine vſed againſt the fallingſickneſſe by *Chriſtian* the third King of Denmarke: Take the ſcull of a man, eſpecially of a theefe hanged, that died of no diſeaſe; broile this vpon a gridiron, and then reduce it into poudet, then take three grains of piony, with one drachme of the ſaid pouder and a ſpoonefull of lauender water, and giue it to the patient early in the morning, alſo three daies after do the ſame, and take the pouder faſting, and for three daies let him keepe himſelfe at home, with a ſmall quantitie of meate and drinke, and ſuch as is pure and eaſie of digeſtion, as newe laide egges: and it will not bee amiſſe, that the ſicke euerie daie in the morning, take downe a ſpoonefull of lauender-water. *Henric. Rauſwinu.* Againſt the fallingſickneſſe the pouder of a mans ſcull is approued, and eſpecially the oyle diſtilled of a ſcul, doth verie much helpe. *Vide Oſſa humana.*

E

Enula campana: of its whole propertie *Enula campane* is good againſt the fallingſickneſſe. *Hollerius.* *Elecampane.*

Equus, the horſe: the horſe hoofe being burnt is good to cure the fallingſickneſſe. *Bayrus.*

Eringium, the rootes of Eringus beeing drunke with *Hydromel*, cureth the falling ſickneſſe. *Dioſcorides.* *Eringut.*

F

Filipendula.

Filipendula, is verie good to bee vſed againſt the falling ſickneſſe. *Bayrus.* The pouder of the root mixed with the meate, is good againſt the falling ſickneſſe. *Matthiolus.*

Filipendula, is a remedie againſt the falling ſickneſſe: the pouder thereof vſed in meate, is good for that purpoſe. *Hortus Sanitatis.*

G

Ieate.

Gagates, Ieate, drunke and ſmelled vnto, is good againſt the falling ſickneſſe. *Roſa anglica*, the Ieate ſtone burned, and the fume taken, doth raiſe them vp that are in the falling ſickneſſe. *Cardanus.*

The oyle of Ieate is moſt healthfull for thoſe that are troubled with the falling ſickneſſe. *Enonimus.*

H

Hyſſop.

Hyſſopus, Hyſſop: the ſirup of Hyſſop, is verie available in the falling ſickneſſe, and ſo is the decoction of the ſaid herb. *Iohn. Agricola.*

The decoction of the ſaide herbe with *Oxymel Squilliticum*, doth alſo profit againſt the falling ſickneſſe. *I. Heurnius. Galen* in his experiments witneſſeth, that he cured thoſe that had the falling ſickneſſe with the decoction of Hyſſop, *Aſarum* and both the *Ariſtolochias*. *Bayrus* affirmeth that *Alexander* cured many with the onely decoction of Hyſ-

ſop

sop, but sometimes he gaue it with *Oxymel* of *Squils*. *Hieronimus Cappiuanius.*

Hypericon. The decoction of *Hypericon* when it flowreth, is cheefely prefered by some against the fallingsickneſſe, if it be drunke. *Mathiolus.*

Hypericon, is saide to cure the *Apoplexy*, and the falling sickneſſe. *Iodocus Hurchius.* *Saint Iohns worte.*

The distilled water of *Hypericon*, is giuen to them that haue the fallingsickneſſe. *Adam. Lonicerus.*

Manardus doth verie much commend the distilled water of the rootes of *Hypericon* while it flowreth. *Ioan. Manardus.*

L

Lilium Conuallium : An *aqua vite* distilled of the flowers of *Lilium Conuallium*, by *Balneum Mariæ*, after this manner, is exceedingly commended against the fallingsickneſſe. And is after this manner. *Lily.*

Rec. Vini Cretici lib. xvi.

Flores Lilium Conuallium. lib. iiij. Mixe them in a glaſſe body, and let them ſo remaine in the Sunne for nine daies together ; and then distill it : afterwards, take all the saide distilled water, flowers of greene lauender *lib. i.* mixe them and let it stand againe for nine daies in the sunne as before, then distil it according to arte by *Balneum Mariæ*, and thereof is wont to be giuen three or foure drops to the sicke, euen in the verie fitte. *Apollonius Menabenius.*

M

Marrubium, Horehound : Let him drinke three ſpoonefuls of the iuice of Horehound, and ſo much *Horehound.*

of bony for one time, and it ſhall cure him. *Petr. Hiſp.*

M

Balme. *Meliſſa*, Balme, let it be put in wine to diſtill, and thereof giue a ſpoonefull with a little of the beſt Triacle faſting, and it will perfectly cure the falling-ſickneſſe. *Euonimus.*

Meliſſa. *Meliſſa*, bruſed and macerated in wine for a night, let them drinke of that water diſtilled euerie day, or let it be contained in the mouth, they ſaie it cureth the *Apoplexy*, and alſo the fallingſickneſs. *Remaclus.*

O

Bones of a man. *Oſſa humana*, the bones of a man: ſome haue giuen the bones of a man burnt, and haue cured the fallingſickneſſe and Ioynt-ache, ſo that the ſick was ignorant, that they were the bones of a man, leaſt the ſicke ſhould abhorre it, by this remedie many haue beene cured. *Galenus.*

The bones of a man being burnt, hath a naturall propertie againſt the *Epilepſy*. *Weckerus.*

Sorell. *Oxalis*, Sorel, is giuen from the firſt of the newe Moone, for *xxx.* daies together being greene, and is good againſt the fallingſickneſſe. *Symphorianus Campeius.*

P

Piony. *Peonia*, Piony: The roote and ſeedes of Pyonie according to euerie adminiſtration, is a verie great

great medicine against the fallingsickneſſe; for if we giue euerie day thereof, from two drachms to foure, with *aqua mellis* and *Hyſſopi*, or with *Oxymel*, it is exceeding good against the fallingsickneſſe. *Peonia* hung about the necke of children cureth the fallingsickneſſe; But that is found moſt true of the male Piony. The male Piony that is ſweete, doth wonderfully refreſh and comfort the braine, and cureth the fallingsickneſſe. *Fernelius.*

Palma Chriſti, or *Recinus*: one drachme of the pouder of the ſeede being drunke with wine, cureth the falling ſickneſſe. The ſame thing doth the decoction of the root in wine long mixed, which muſt be giuen to drink as wel at dinner as at ſupper. *Mathiolus.* *Palma Chriſti.*

Paſſer, the Sparrow: the braine and fleſh of ſparrowes, according to *Gerardus Cremonenſis*, is verie good against the fallingsickneſſe. *Valeſcus. Actuarius* doth affirme that the braines of ſparrowes of the fields, haue a great propertie against the fallingſickneſs. *Actuarius.*

Q

Quinquefolium, Fiue leaued graſſe: the leaues thereof being, drunke thirtie daies do much profit. *Dioſcorides.* Fiue leaued graſſe drunk with wine, for the ſpace of thirtie daies, cureth the fallingſickneſſe. *Auicenna, Arculanus.* Fiue leaued graſſe drunke for thirtie three daies doth perfectly cure. *P. Hiſpanus.* *Fiue leaued graſſe.*

The leaues of fiue leaued graſſe a drachme thereof beeing daily drunke cureth the *Epilepſia.*

Alte-

Alexanders. The leaues of fiue leaued grasse beeing drunke with wine, is auailable against the falling-sickenesse. *Hortus Sanitatis.*

R

Rosemarie. *Rosmarinus*, Rosemarie: the seede thereof doth help the falling sickenesse. *Dioscorides.* Rosmary with a little Fenell, is also commended by *Serapion. Ioan. Bapt. Theodosius.*

Wild Endiue. *Rostrum Porcinum*, Wilde Endiue; the distilled water thereof, especially if it bee macerated in wine for some daies, it doth profit verie much in the falling sickenesse, both in children and others. *Gesnerus. Vide Horacium.*

Wild Rue. *Ruta Siluestris*, Wilde Rue, is good for them that haue the fallingsickenesse. *Dioscorides.*

Wilde Rue being beaten or stamped and cast into the nostrels doth helpe in the fitte: the same doth the pouder thereof, and if wee cannot get the herb fresh, for want thereof we may vse the common garden rue, and the iuice thereof. *Valescus.* If the pouder of dried Rue bee snuft into the nostrels at the houre of the fitte, he that is sicke will presently arise out of the fitte. *Bertrosius.*

S

Sage. *Salvia*, Sage, is good against the fallingsickues. *Matthiolus.* Sage is conuenient for those that haue the fallingsickenesse. *Ioan. Bapt. Theodosius.* Wine of the decoction of Sage is also good against the falling sickenesse. *Platearius.* By what manner soeuer wine of Sage is prepared, whether it be by decoction of the plant or by hanging thereof in a bag

it,

it is of maruelous vse and power against the falling-sickneſſe, which groweth by fault of the ſtomache, or the mother, by the ſimpathy and conſent of the parts. *Mizaldus.*

Sinapi, Muſtard-ſeede being beaten and applied to the noſtrels, helpeth the fallingſickneſſe: Muſtard-ſeede being ſnuft into the noſtrels cauſeth to ſneeſe, and doth raiſe him vp that hath the fallingſickneſſe. *Bayrus.* *Muſtard-ſeede.*

A certain Phyſition doth vſe to put into the mouth of him that hath the fallingſickneſſe muſtard, wherby he is preſently raiſed vp & much fleame is forthwith auoided out of his mouth. *Noſtrum.*

A Collection of Medicines againſt Venom, and the Peſtilence, eaſie to be had, and growing within our Engliſh Clymate.

Abrotanum, Sothernwood, a drachme of the ſeeds therof with ſome of the leaues, being macerated in white-wine, adding thereunto a walnut, & bole Armoniack, and then ſtrained and drunke, it hath a maruellous force againſt poyſon, and the peſtilence. *Aut. Mizaldus.* *Sothernwood.*

Abſinthium: The pouder of the leaues of wormwood eaten in the morning, openeth the liuer that is obſtructed, hindreth putrefaction increaſing in the ſtomache, and is a moſt effectuall preſeruatiue in the peſtilence. *Ioan. Vochs de Colonia.* Greene *Wormwood.*

wormwood with ſalt eaten in the time of the peſtilence, or the water thereof, is drunke for a preſeruatiue.

Sorrel. *Acetoſa*, Sorrell, is commended by *Marſil. Ficinus* in his firſt *Chap.* of *Epidimial* diſeaſes, ſaying that ſorrel hath a maruellous force againſt the peſtilence: if it be macerated in vinigar, & taken in the morning it is an approued remedie: neither ſhall it be amiſſe to report, what *Ant. Guainerius* hath written hereof, as touching the peſtilence: Sorrel ſaith he, hath an excellent vertue againſt the peſtilence, as I haue vnderſtood by a certaine faithfull friend, which was ſicke of the ſame, which neuer changed place, but receiued help only by that plant, wherof he receiued euery day a bolus before dinner & ſupper, & gaue to euerie one of his houſhold in like manner, and if there wanted green ſorrel, he took the dried pouder thereof in white-wine, and with all hee ſometimes vſed the pils of *Roſis* againſt the peſtilence, whereby hee preſerued himſelfe and his whole houſholde from infection. *Ant. Mizald. in horto medico.*

pil. commanes.

Pimpernel. *Anagallis*, Pimpernel, both kindes of them are maruelous againſt the peſtilence beeing boyled in wine, or ſo vſed that the patient may drinke halfe a draught, and then bee well couered in his bedde that hee may ſweate, and ſo ſhall all the venome bee thereby expelled. *Hieron. Trag. lib. 1. Hiſtorie. plantarum.*

Angelica, the roote thereof is a ſingular remedy againſt poyſon, and againſt the peſtilence: a peece of the roote held in the mouth or chewed, it dryueth away the peſtilent aire.

Angelica is an enemie againſt poyſon, and cureth peſti-

peſtilent diſeaſes if it bee vſed in time, a dragme of the pouder thereof is giuen in a draught of white wine; but if the patient haue a vehement feuer, with the diſtilled water of *Cardous benedictus*, or of tormentil, with a ſmall quantitie of vinegar, and ſometimes alone, or with Triacle of *Andromachus*.

Aron, Cuckopinte, the root thereof taken in meat, is verie holeſome in time of peſtilence. *Author eſt Plinius lib. 24. Cap. 16.* The roote is beſt that hath ſpotted leaues, whether it bee drie or freſh bruſed, and there muſt bee a drachme weight therof at the leaſt taken, and it is a preſent remedie againſt venome and the peſtilence. Some ioyne thereunto as much Triacle of Venice. A ſpoonful or more of the iuice expreſſed, of the herbe being drunke, hath the ſame facultie, and if to the ſame a little vinegar be admixte, it cauſeth leſſe biting of the toongue. *Tragus. lib. 2. Histor. Plant. et Tarq. Schmeleberg. Tract. de 20. Herbis peſtilentia venenoque aduerſantibus.* *Cuckepinte.*

Artheméſia, Mugworte, is verie much commended againſt the peſtilence by diuerſe well learned. They take a bundle of Mugworte, and burne it vnto aſhes, and with foure pintes of running water they make *a lixiuium*, which muſt bee put into anolde potte cloſe ſtopped, and ſette it ouer the fire that it may boyle to the conſumption of the liquor, that which reſteth in the bottome like ſalte make *trochiſks* of, of the weight of a ſcruple, or halfe a drachme: diſſolue one or two of thoſe *trochiſks*, according to the ſtrength of the ſicke in three ounces of the beſt Malmſie, & let him *Mugworte.*

him drinke it, and after he hath drunke let him walk halfe an houres ſpace, then let him goe to bed and ſweate there two or three houres, then ſhall he vomit and goe to ſtoole as though he had taken *Antimony*: in this manner for the moſt part, all that haue taken it in due time, before the venome hath gotten to the heart, haue beene deliuered: this experiment is of *Ambroſe Parent*, which hee practiſed in *Paris*.

Betonica, Betony: the leaues poudered and mixed with ſugar in the forme of a dredge, and vſed the weight of halfe a drachm or a drachme, or the freſh leaues eaten in the morning, is a greate preſeruatiue. *Gaſperus Reglerus*. If the leaues be carried about the body they profit much. *Manardus*. Betony doth marueilouſly auaile againſt the putrefaction of the aire, and reſiſteth venom. *Sauonarola*. *Betony.*

He that will preſerue himſelfe from the contagion of the peſtilent ayre, let him take in the morning faſting, the pouder of Betony with wine, or the diſtilled water of Betony: it is tried and approued by many teſtimonies, and eſpecially by *Ioannes Piſtorius* obſerued in his experiments. *Tarq. Schnellebergius*. Betonie is good againſt the peſtilence, and euerie venome. If a man in time of peſtilence, doe take the pouder of the leaues of Betony often with wine, he ſhall purge the poyſon of the peſtilence by vrin. *Henr. Doblin*.

Biſtorta, Snake-weede, the roote being reduced into pouder, and a drachme thereof taken in drink, doth reſiſte the peſtilent venome, and expelleth the ſame through ſweates. The ſame vertue hath the diſtilled water: and the decoction of the root in wine, *Snake-weed*

is

is good for the ſame. *Tragus lib. 1. Hiſtor. Plant.* *Bruniſwicenſis* giueth an ounce of the water in the Morning. *Bruniſ.*

Butirum, Butter, in the time of the peſtilence, it is a good preſeruatiue for the houſholde to eate in the morning a toſt and butter. *Gaſparus Reglerus.* Some there are that take butter for a preſeruatiue in the beginning of their meate. *Anton. Sudergerus.* *Butter.*

Calendula, Marigold, doth comfort and ſtrengthen the heart, and withſtandeth poyſon, and is good to bee taken any waie againſt the peſtilence. *Fuchſius. Alexand. Benedict.* telleth that hee hath proued by his owne experience, that if from the beginning of a peſtilent feuer, the patient drinke two ounces of the iuice or three at the moſt, and then afterwards be well couered with clothes to ſweat, he ſhall be deliuered from the ſame, *Symphor. Campegius.* The diſtilled water of Marigolds, doth reſiſt the peſtilence, and venome: *Iodothus Harchius.* *Marigold.*

Cardus benedictus, the bleſſed Thiſtle: the pouder of the leaues miniſtred the quantitie of halfe a drachme, is verie good againſt the peſtilence, eſpecially if it be receiued within twentie foure houres after the ſickeneſſe is taken, ſo that the patient ſweat vpon the ſame: the like vertue hath the wine wherin the herbe hath beene ſodden. The *Italians* make great account of this herbe, eſpecially againſt the peſtilence. *Matthiolus.* The pouder of the leaues as much as will goe into a walnut ſhell, being drunke with wine, is a great preſeruatiue againſt the peſtilence. The ſame vertue hath the leaues boyled in wine and drunke. *Tragus lib. 2. Hiſtor. Plant. & Adam. Lonicerus.* *The bleſſed Thiſtle.*

Cepa

Onion. *Cepa*, the Onion: some giue the iuice of white onions with vinegar. *Marsil. in epid. Cap. 9.* an onion with milk or butter being eaten, is verie good in this disease of the pestilence. *Ant. Guainer. de pest. diff. 2. Cap. 3.* There are some labouring men that before they goe forth in the morning, are vsed to eate a rawe onion with salte & breade instead of Triacle, against the infectious aire, perswading themselues that then they were safe for that day, that vsed this remedie: neither did their hope faile them, for it appeared by experience, that as there was nothing more common, so there was nothing more effectuall against the distemperature of the aire, for this is as good as a Triacle. *Trag. lib. 2. Histo. plantarum.* *Anicen* sheweth that he which eateth a rawe onion betimes in the morning fasting with milke, shall be all that day preserued from *Epidemial diseases.*

Celendine. *Celidonium*, Celendine: the water of the greater Celendine, drieth away venome from the heart by sweate, therfore it is good in the pestilence. *Ant. Fumanellus.*

Cicoree. *Cichoria*, Cichorie, *Marsil. Fic. in epid. Cap. 6.* the water of Cichorie is druoke against the pestilence. *F. Lym. in historia aquarum.* The weight of an ounce, or halfe an ounce at a time. *Brunsw.*

Doues dung *Columbarum stercus*, Doues dung: it is holden that a fume made therof is good to deliuer him that is infected, & to prouoke vomit. *Ant. Suelbergerus.*

Comfry. *Consolida maior*, the greater Comfry: they say there are fiue herbs, very conueniet in this case to be vsed both inwards & outwards, which doe resiste venom, and are as it were temperate, that is to say, *Consolida maior, Scabiosa, Agrimonia, Britanica, Aristolochia,*

Marf.

Matth. Ficinus in epidem. cap. 15. vseth these words, Some say that *Consolida* being bruised between two stones, cureth the *Anthrax* and Carbuncle by diuine miracle. *Ioan. de Vigo.* These three plants are commended by all learned Physitians, to bee applied vpon the *Anthrax* or Carbuncle, *Morsus Diaboli, Scabiosa*, and *Consolida maior*, if they may bee had fresh: bruse the *Scabios* and *Consolida* with a little salt, and fresh pork-larde, and let it be applyed hot, and remaine for a day naturall, in the forme of an *Emplaster*. Learned *Chirurgians* doe teach, that these plants do marueilously resist the Carbuncle, also if Comfry bruised betweene two stones be applied. *Ioan. Crato.*

Cornu ceruinum, Harts horne: Some vse the shauings of Harts horne, or the bone found in the heart of the Hart, for they hold opinion, that it strengtheneth the heart and preserueth from poyson. *Harts horne.* *Amum. Fumanellus.* That same bone founde in the heart is exceeding pretious against euerie venome, & is mixed with euerie *Antidote* that is prepared against venome. *Mathiolus.* The first head or horne of the Hart, is thought marueilously to resist venome, no lesse then doth the Vnicornes horne: the bone of of the heart is verie auailable against venome and the pestilence, for so witnesseth *Andernacus.*

The pouder of the Harts horne being often taken, doth preserue from the pestilence: the often drinking in a cup wherein is hearts horne, is a greater helpe in the pestilence then any other medicin. *Ioan. Crato.*

FINIS.

In page 111. line 5. for *virum*, reade *Perusin.*